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A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.

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THINGS TO COME

April

12. Second Sunday after Easter
National Christian College Day.
Salina convocation, to 13.
14. Conventions of South Carolina, to 15, and South Florida, to 16; special convention of Bethlehem to inaugurate advance fund. Alabama convention to elect a coadjutor. Conference on problems of Puerto Ricans in the United States, Division of Racial Minorities, National Council, to 15.
15. Spokane convocation.
16. Consecration of the Rev. George L. Cadigan as bishop coadjutor of Missouri, in Christ Church Cathedral, St. Louis, Mo. Southwestern Virginia convention, to 18.
17. Meeting of the Joint Commission on Approaches to Unity, Webster Groves, Mo.
19. Third Sunday after Easter
20. Meeting of the Girls' Friendly Society, World Council, in Sydney, Australia, to 26.
22. Annual meeting. U. S. Conference for World Council of Churches, to 24.
Meeting of the Executive Committee of Church World Service, National Council of Churches, in New York.
25. St. Mark
26. Fourth Sunday after Easter

NEWS. Over 100 correspondents, at least one in each diocese and district, and a number in foreign countries, are *The Living Church's* chief source of news. Although news may be sent directly to the editorial office, no assurance can be given that such material will be acknowledged, used, or returned.

PHOTOGRAPHS. *The Living Church* cannot assume responsibility for the return of photographs.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words. (Most letters are abridged by the editors.)

Cost of Christian Education

It is not the policy of this company to engage in competitive advertising or price comparisons; but since the Department of Christian Education has released the results of a "survey" of comparative prices of Church school courses [L.C., March 22], some comments are necessary:

(1) Most courses in the Episcopal Church Fellowship Series provide four items: a teacher's guide, a pupil's book or leaflets, a set of handwork or activity sheets, and (in the lower grades) a "Something to Take Home" packet. The Seabury courses generally provide only a teacher's guide and a pupil's book.

(2) The ECFS teacher's guides are \$2.00, except for Course 5, where the price is \$1.50. The Seabury teacher's books range from \$1.70 to \$1.45.

(3) The ECFS pupil's books range from \$1.50 to \$1.95. The Seabury pupil's books range from \$1.20 to \$2.55.

(4) All research, writing, editorial, production, and promotion costs of the ECFS must be recovered from the sale of the materials, since the ECFS does not receive one penny of subsidy from the Church. I believe I am correct in saying that the costs of research, writing, and much of the editing of the Seabury Series are subsidized by the Church through the Department of Christian Education's Division of Curriculum Development. Much of the promotion is also done by the Department, which has a budget of more than \$400,000 a year from general Church funds (not, of course, all for this purpose). Thus only the production and a part of the promotion costs of the Seabury Series must be recovered from the sale of the materials.

(5) It is only fair to say that ECFS prices will probably have to be slightly increased before the next season. There has been no increase since the first courses were published in 1953, though a recent article in *Publisher's Weekly* (December 29, 1958) pointed out that in the past six years paper costs increased 10%, printing and binding 15%, and labor 20%.

Comparisons are odious, and we regret that the Department felt called upon to make them in a release to the Church press; but if they are made, the whole story should be told.

The Episcopal Church Fellowship Series was used last year by 214,000 pupils — more, we believe, than any other series in the Episcopal Church — and that without any official backing from the Church. This fact speaks for itself.

A curriculum for the Church school should be selected on the basis of content and quality. Even the most expensive series, on the basis of the figures quoted by the Department, costs less than ten cents a week per child. What parish will say that the Christian education of its children is not worth that much?

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Taboos and Tongues

Your desire to defend the NCC is praiseworthy from the ecumenical viewpoint, but I doubt whether your premises for the defense are beyond question. ("The Taboo Against Peacemaking," L.C., March 15)

Is the recognition of Red China advocated by the Cleveland Conference a positive, concrete step towards peace . . . beyond the shadow of a doubt?

It seems to me that equating "diplomatic recognition" with "peace" is a doubtful equation at best . . . and wherever there is doubt in our policy toward Marxist Communism, there should be hesitancy to make a leap of faith in the name of an ephemeral peace.

(Rev.) HARRY LEE HOFFMAN
St. John's Chapel

Relav, Md.

P.S. Bill Andrews is doing St. Martha's a real service in his resolution to purchase new ladders [L.C., March 15], but I wonder if he ever contemplated purchase of those tongs they used to use to get the "Wheaties" off the grocery shelf?

The Name Now

Re the article "The Name 'Protestant Episcopal'" by Robert W. Shoemaker [L.C., February 15], I must confess I couldn't get very excited about when and where the name was adopted, and came to the conclusion that the legal corporate title of the American Church *still* should be changed as soon as possible, perhaps to "The American Orthodox Church."

(Rev.) ALTON H. STIVERS
Vicar, Mission Church of St. Mark
the Evangelist

Belém, Brazil

Segregation, Integration, and Salvation

In your issue of March 15 you present an article entitled, "A Curse Undone."

This turns out to be a summary of the extreme integrationist views of a professor of dogmatic theology; and, indeed, the reverend doctor is dogmatic. His kind of social engineering, prinked out as religion, has been thrust upon the Churches ever since that most mischievous and dubious judgment on racial relations in 1954 by the Earl Warren court. Susceptible clerics received it as a signal to raise the cry for familiar association of the races on all fronts.

Your space does not permit citation of the instances of intellectual partiality and moral presumption perpetrated in the article mentioned, but they are typical of integration cultists. They all but deny the existence of racial divisions in genus homo, the origins of which lie in a Creative Power who acted before their opinions were formed, and in evolutionary processes not vulnerable to their control.

These gentlemen of the cloth, and their lay confederates, using the Churches as their agents, would convert our society into a racially alloyed community such as can be attained only by miscegenation. That would seem to be the implied goal.

Those who reject their views are, theologically, heretics; secularly, un-American. Do not ask them to respect in others a decent and prudent regard for racial integrity as opposed to their integration. Direct not their

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eyes to the results of racial promiscuity in Puerto Rico, Brazil, or Hawaii. An idol of integration has been set up, and before it Caucasian humanity is to be immolated, for "race" in this nation must go. One wonders if that is what the American Negro seeks.

In your same issue, under "Letters," the Rev. James P. Dees states a position to which all may repair who prefer the Gospel unperverted by integrationist doctrine.

T. A. QUIGLEY
Layman
Retired civil servant
Yonkers, N. Y.

Re "Reply from Dees":

Advocates of racial segregation are motivated by fear of "racial extinction." The "sacred cow" of whiteness (or of any single predominating racial strain) is a heathen god — a god of fear. Racial preservation does not help to promote the propagation of the Gospel. Rather it is salvation through Christ which preserves mankind for posterity in love, truth, and peace.

In our day of preoccupation with associationism and fraternalism, we do havoc to the true sense of Christian fellowship by confusing or dissuading people from integration by setting up false groupings and pseudo fellowships based on anthropocentric concepts. Segregationism is the 20th century evil that slavery was in the 19th century. We must combat it in the Name of Christ.

(Rev.) TIMOTHY M. NAKAYAMA
Foremost, Alta., Canada

First the Back Pew

The Rev. Ross Calvin [L.C., March 22] puts his finger on the great weakness of the discussion system as so widely practiced today. The system can be highly effective where knowledge is a common denominator of the group and genuine exchange can take place. It is not successful where most members of the group are basically ignorant of the subject before them. This failure is the more apparent in such a field as religion where many are embarrassed to vent their ignorance.

I would like to submit that the place of discussion is *after* factual presentation by the lecture method. My experience (not very long, Sundays only, with an adult class) has been that familiarity produces discussion: When a course is new the teacher may well be the only speaker; as progress is made and knowledge spread, questions are more frequently raised and relevant points offered and ultimately the teacher may withdraw to the role of moderator.

(Miss) DENISE M. JOHNSON
Houston, Texas

What, may I ask, can be more ghastly than having the product of one of these retreats, conferences, or discussion groups coming to the rector, full of new born responsibility and the answers to all Church problems as propounded by 281? Personally I shudder for both the minister and the layman.

We lay Churchmen have a place in the Church, and not necessarily in the back pew, but if we are in that pew each Sunday we have made a pretty good start toward understanding our Church.

ROBERT W. CRANE
Layman
Troy, N. Y.

RELIGIOUS LIFE SUNDAY

The Sunday after the Ascension, May 10, has been designated "Religious Life Sunday" by the Conference on the Religious Life of the Anglican Church in the United States and the Dominion of Canada.

On this Sunday, which falls within the annual Novena for the Religious Life, the Conference asks for the special prayers of the Church.

Parish priests and chaplains of schools, colleges, and Canterbury Clubs are asked to preach about some aspect of the Religious Life. Sermon outlines may be obtained from any member Community. Bulletin board displays illustrating the life and work of Religious Communities, and the distribution of literature, will help in this effort to give accurate information to our Church people about the Religious Life.

The following materials are available from Holy Cross Press, West Park, New York:

- Packet of brochures from various Communities for bulletin board use 25¢
- An Anglican Monk's Story 10¢
- An Anglican Nun's Story 10¢
- The Call from Religious Orders 3¢
- What is the Religious Life? 10¢
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"The Religious Life," a color filmstrip with teaching script, may be ordered from Trinity Press, 708 Bethlehem Pike, Ambler, Pa. Price \$4.85, postpaid.

Many Communities have slides with script telling of their own life and work, which may be borrowed for a limited time. Requests for these should be addressed to the Community in question. (See the list in the *Episcopal Church Annual*, beginning on page 129.)

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"By knowledge we do learn ourselves to know/And what to Man, and what to God we owe." St. Thomas' Choir School, New York City: Library scene. Quotation is from Spenser, *The Tears of the Muses*.



Left:

**The Bells
of St. Mary's.**

**A Kemper Hall
(Kenosha, Wis.)
student
ringing
chimes for
chapel service.**

Right:

**Art for
art's sake.**

**Pre-school
finger-painting
at St. Helen's
Hall,
Portland, Ore.**



The Living Church

**A Weekly Record of the News, the Work,
and the Thought of the Episcopal Church.**

**Second Sunday after Easter
April 12, 1959**

EPISCOPATE

Condition Grave

Bishop Penick of North Carolina, the Church's senior active bishop, has suffered a second stroke — the first was on March 17. His condition was described as grave. The bishop's retirement is scheduled for June. Coadjutor of the diocese is Bishop Baker.

ORTHODOX

Axios! Axios!

by DORIS BUTLER

Nearly 3,000 laymen and clergy of various Churches hailed the enthronement of Archbishop James of Malta as head of the Greek Orthodox Church of North and South America on April 1 in the Greek Cathedral of the Holy Trinity, New York City.

The ancient Orthodox enthronement ceremony arose in the fourth century, when heretical groups were trying to ordain and impose unworthy bishops on the lay Christians. It became necessary for the people and clergy of a particular diocese to assert their right of officially recognizing or rejecting a bishop who was to have jurisdiction over them. Its historic purpose no longer prevailing, the enthronement service is now merely the official installment of a bishop in the diocese which he is to serve.

Archbishop James, an American citizen with a theological degree from Harvard Divinity School, was ordained a priest in Boston in 1940. He served as dean of the Greek cathedral in Boston until becoming a bishop and official representative of the Ecumenical Patriarchate at the World Council of Churches in 1955. He is also associated with the National Council of the Churches of Christ in America. He will preside over 375 churches in the United States, with approximately a million communicants, the Greek being the largest of the Eastern Orthodox groups in America.

There were several hundred non-Greek Orthodox observers, including nine bishops from other Eastern Orthodox jurisdictions. Anglicans present were: Bishop Donegan of New York, Bishop Scaife of Western New York, retired Presiding Bishop

Sherrill, and the Rev. Canon E. N. West of the Cathedral of St. John the Divine in New York City. The choir of the Greek Orthodox Seminary in Brookline, Mass., sang, and the richly colorful procession included more than 70 Greek Orthodox priests and eight bishops. His Eminence left the cathedral amid cries of *Axios* ("he is worthy") from Greeks and non-Greeks alike. Bishop Donegan said:

"The diocese of New York has been privileged to know personally most of the great leaders of Greek Orthodox religious thought. Two Patriarchs of Constantinople have been close friends of many of our people — Patriarch Meletios IV and the present, greatly-beloved Patriarch Athenagoras I. Archbishop Michael held the doctorate from the General Theological Seminary, and Bishop Athenagoras (Kokkinakis) had earned the master's degree there before receiving the doctorate.

"It was this continuing intimacy which made it natural for the entire Greek Orthodox community to come together in the Cathedral Church of St. John the Divine for the tremendous service of intercession on behalf of the Greeks, during the terrible days of 1940. Probably nothing could state the Episcopal Church's attitude better than a quotation from the leaflet issued at that service: 'We pray that God's strong arm may strengthen the Greeks in their struggle for freedom and that all Orthodox people may be knit together as blood brothers and sisters of the great Orthodox family with the ecumenical bonds of love; that if it is God's will they may be so preserved in peace that in the days to come they and the American nation may be drawn nearer and nearer in the bonds of the Christian faith and of the Christian love.'

"In welcoming Archbishop James to his see city, the clergy and people of the diocese of New York feel that they are 'welcoming back' one whose training and background have combined to make him an American. Thus to the brotherly concern which has always prevailed between us is added the understanding which comes of a language and a citizenship common to us both.

"In brotherly affection we join the Archbishop's clergy and people in the cry, *Axios!*"

In his pastoral address to the new diocese, Archbishop James pledged faithfulness in giving himself, even to his life, to the flock entrusted him, and to secure the richness of the apostolic-patristic tradition for the spiritual benefit of the Eastern Orthodox members, as well as those outside the Church. His Eminence planned to begin his pastoral duties by serving

the Divine Liturgy, assisted by all the Greek bishops in America, in Holy Trinity Cathedral on April 5.

Facets of a Diamond

Bishop Scaife of Western New York received the Cross of St. Joanikie, the highest honor of the Serbian Orthodox Church, at a banquet in connection with the cornerstone laying of the new St. Stephen's Serbian Orthodox Church, Lackawanna, N. Y.

Bishop Dionisije, Bishop of the Serbian Orthodox Church in the U.S.A. and Canada, in a letter addressed to Bishop Scaife, said: "Your Grace is one of these remarkable persons whose friendship toward our Church and people has always been ruled by brotherly love and charitable deeds. Your kind assistance rendered to our Church is widely known here in the United States as well as in Yugoslavia" [see also below].

Bishop Scaife, in expressing gratitude for the award and congratulating the local congregation on their building program, spoke of the close relations between Anglicans and Orthodox in this country. The two, he said, "as the facets of a diamond, reflect the faith of the One, Holy Catholic, and Apostolic Church, and the continuance of each tradition is necessary to the full expression of the Body of Christ."

Pilgrimage from Yugoslavia

Patriarch German (Djoric), head of the Serbian Orthodox Church, will visit the holy places in the middle east this spring, it was announced in Belgrade.

Plans for the month-long pilgrimage were approved by the Holy Synod of the Church, but so far its exact date and itinerary have not been made public. Three bishops and three priests will accompany the patriarch.

The pilgrimage, according to Religious News Service, will be the first to the middle east in which high dignitaries of the Serbian Church have participated since World War II, when the communists seized power in Yugoslavia. It also will mark Patriarch German's first visit abroad since his election last year.

It was assumed that the Patriarch would talk with Eastern Orthodox leaders.

Plans

The Presiding Bishop has taken order for the ordination and consecration of the Rev. William F. Creighton, coadjutor-elect of Washington.

The service will be held at 10:00 a.m., May 1, in the Cathedral Church of St. Peter and St. Paul, Washington, D. C., with Presiding Bishop Lichtenberger as consecrator.

Co-consecrators will be Bishop Dun of Washington, and Bishop Gibson, coadjutor of Virginia. Presenting bishops are Bishop Higgins of Rhode Island and Gesner of South Dakota.

Preacher for the consecration service is Bishop Mosley of Delaware.

Dr. Creighton is the son of the late Frank Whittington Creighton, who was bishop of Michigan.

Memories

The Presiding Bishop, the Most Rev. Arthur Lichtenberger, has written an open letter to the *Washington Diocese* on the occasion of the fifteenth anniversary of Bishop Dun's consecration which will be celebrated by the Bishop of Washington on April 19.

Says Bishop Lichtenberger:

"I remember that day in April (1944) very well — the moving service, the hymns, the many old friends from Cambridge days afterwards at the reception. That was a day of great promise for the diocese of Washington, and for our Church, and the promise has been more than fulfilled.

"My memories of you as bishop are all mixed up with my memories of you as my teacher and friend; I can't separate them and I don't know why I should for they are all of one piece. I think of you in the classroom [Episcopal Theological Seminary], in your home, in the deanery, in the pulpit, in the House of Bishops reading the Pastoral Letter, or illuminating a difficult point in a discussion, working on Faith and Order in the World Council of Churches, helping me as a young bishop with your counsel, presenting me to the congregation in the cathedral at my installation, and I am deeply grateful.

"All this, of course, is quite personal, but I am sure there are countless people in the diocese of Washington, and in our Church and in many Communions throughout the world who are devoutly thankful for your ministry. We rejoice with your diocese on this anniversary, and pray for God's continued blessing on you and your work."

It is signed "Affectionately, Lichty."

Since the consecration date for Rev. Dr. William F. Creighton as bishop coadjutor of the diocese has been set for May 1 [see above] Bishop Dun requested there be no formal celebration of his 15th anniversary. The cathedral chapter however, ordered a portrait painted of Bishop Dun which is now at the bishop's house in Washington and later will be hung in the Washington Cathedral.

Relevant Bombshell

Elimination of all Roman Catholic education of children in the first six grades of elementary school was proposed March 31 by the president general of the National Catholic Educational Association, the Most Rev. Lawrence J. Shehan, Bishop of Bridgeport, Conn.

This bombshell was dropped in his address to an NCAE meeting in Atlantic City. If it should be carried out at once (a most unlikely contingency) it would move about 3,500,000 Roman Catholic students from parochial schools to public schools.

Bishop Shehan's reasoning is this:

(1) At present, there are 1,945,000 elementary and 780,000 secondary Roman Catholic students who are not now receiving education in Roman Catholic schools. This fact, plus the great rise in birth rate (he claims 1,285,000 infant baptisms in the Roman Catholic Church in 1956), indicates that the Roman Catholic schools would have to triple their capacity in the next generation if they aspired to reach all Roman Catholic children.

(2) The problem of costs and, even more important, of personnel shortages, makes it extremely difficult to expand the parochial schools to meet the needs of all the children they should be serving.

(3) Children in the younger age groups are generally kept close to the faith and the Church by family influence.

(4) If the Church must choose between educating only a fraction of her children and educating all of them through part of their school years, the latter policy is better.

(5) If only a specified portion of education is to be supplied by Church schools, it is best to offer this education to the older children.

At press time it was not yet clear whether the proposal had any chance of adoption now or in the predictable future. But it was certain to provide relevant material for use in the continuing public debates over governmental aid to parochial schools.

SOCIAL RELATIONS

Puerto Rican Conference

A conference on Church work with Puerto Ricans in the United States, under the auspices of the National Council's Division of Racial Minorities, has been scheduled for April 14-15 at the Cathedral of St. John the Divine, New York.

According to the Rev. Tollie L. Caution, executive secretary, Racial Minorities Division, the conference will discuss the Church's task with regard to the problems of Puerto Rican immigrants, and hopes to indicate a Church strategy for both urban and rural areas.

Round-table discussions on the strategy

of the Church, led by Dr. Caution for rural participants, and by the Rev. William G. Wright (director of the National Council's Home Department) for urban participants, will be held in closed sessions. There will also be open meetings with both lectures and panel discussions.

Among the speakers and panel participants are Dr. Clarence Senior, chief of the migration division in the labor department of the Commonwealth of Puerto Rico; Joseph Monserrat, director of the migration division's New York office; and other members of the island's labor department.

Also taking part will be Mrs. C. Emanuel Ekstrom, director of the migrant ministry for the National Council of Churches, and several Episcopal priests who minister to New York's Puerto Rican population, including the Rev. Messrs. Donald Gowe (St. Edward the Martyr), William Wendt (St. Christopher's Chapel), James Gusweller (St. Matthew and St. Timothy), and C. Kilmer Myers (Trinity's Lower East Side Mission).

Interchurch Meetings

Two other relevant and significant conferences:

On April 8, an interchurch meeting representing Connecticut, Massachusetts, Pennsylvania, New York, and New Jersey, was to consider the difficulties of newly arrived Puerto Ricans in adjusting to city life.

And April 13 to 18, a session called in Puerto Rico by the Evangelical Council there, will, in cooperation with a National Council of Churches delegation, assess the economic, cultural, and religious changes taking place in Puerto Rico and review the work of non-Roman Churches there.

New Vitality for New York

A major mission program has been launched by the diocese of New York in the city's depressed areas, which are mainly inhabited by Puerto Ricans and Negroes.

The Rev. Richard E. McEvoy, archdeacon in charge of urban work for the diocese, described the new program as "one of the greatest mission advances in 100 years."

Aimed at revitalizing the work of the Church in deteriorated areas, the effort also is designed to provide spiritual and material help to migrants as well as to erect new churches near housing projects and in "churchless" sections, Mr. McEvoy said.

Traditionally upper class parishes, he said, must extend an integrating influence to their surrounding neighborhoods or become extinct.

The diocese has 216 parishes and missions comprising 144,198 members at present. Of a current \$5,000,000 fund-raising drive for new facilities in the 10-county diocese, a little over half is marked for new urban work." [RNS]

BRIEFS

PESSIMISTIC PUBLIC: Most Americans believe that Protestant and Roman Catholic Churches will never unite, according to recent Gallup Poll figures. Among Protestants, 77% believe such reunion won't happen, while 62% of the Roman Catholics questioned are also pessimistic.



THE LOCAL SLANT: Conspicuous example of the technique of relating news to a local readership appeared in the March 15 issue of *Rhode Island Churchman*. Headline of a news item read: "Bishop Essex, Onetime Newport Curate, Dies."



CHANGES AT WESTMINSTER: Canon Adam Fox, professor of poetry at Oxford from 1938 to 1943 and archdeacon of Westminster since 1951, will become sub-dean of Westminster. He will be succeeded as archdeacon by Canon S. J. Marriott. The present dean of Westminster, Dr. Alan Don, has announced his early retirement.



AFTER SCANDAL, CONVERSION: Non-proselytizing Judaism won a highly-publicized convert recently when Elizabeth Taylor (widow of one Jew, Mike Todd, and friend of another, Eddie Fisher) accepted the Jewish faith and adopted the ceremonial name, Elisheba Rachel Taylor. She was raised a Christian Scientist.



ECUMENICAL PLUG: The Rev. Richard G. Baker (Epiphany, South Haven, Mich.) writes that when he saw the notice board on the Methodist Church (below) he "couldn't resist getting a picture of it and sending it on." We can't resist printing the picture, with thanks to Fr. Baker and to Mr. Kilgren, even though we doubt Mr. Kilgren meant to advertise us.



We do, too.

CLUTTON-BROCK RELEASED: As this department predicted last week, Guy Clutton-Brock has been released from a Southern Rhodesian prison where he was confined for 27 days because of his identification with the African nationalist movement. Veteran of 10 years service at St. Faith's Anglican Mission, where he helped rehabilitate 10,000 acres of farm land, he moved on to similar work in Bechuanaland last January. Arrested on his return to Southern Rhodesia on vacation, he refused offers of release and free passage to England in return for his renunciation of his Southern Rhodesian citizenship. Bishop Alderson of Mashonaland commented on this refusal: "Clutton-Brock has taken the only course open to an honorable man to take."



A RHODE BY ANY OTHER NAME: Rhode Island's state senate has passed a bill changing the name of the "Rhode Island Episcopal Convention" to the "Diocese of Rhode Island." The bill would also double the present \$3,000,000 limit on the corporation's property holdings and grant exemption from state and local taxes. House action is still pending.



DR. FRY ON THE MEND: Dr. Franklin Clark Fry, president of the United Lutheran Church in America, has been discharged from a New York hospital after two weeks' treatment of a blocked kidney. Dr. Fry, a prominent figure in ecumenical circles, is reported by RNS as regaining strength and health in a convalescence at home, but he will not return to work for some weeks.



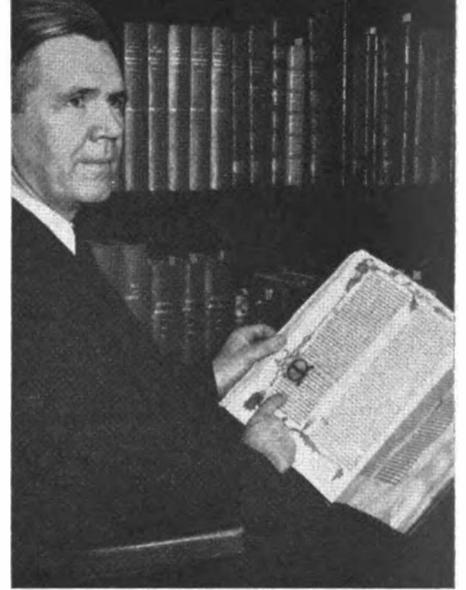
A TRIP FOR REFUGEES: The Very Rev. Francis B. Sayre, Jr., dean of Washington Cathedral, has gone to Geneva for a meeting of the Intergovernmental Committee on European Migration. Before returning, he will also attend meetings in France and England with committees working on arrangements for the World Refugee Year (July 1959-July 1960).



PROGRESS BY DELETION: An ancient Latin prayer reads "Oremus pro perfidis Iudaeis." Some years ago, urged by scholars who pointed out that "perfidis" meant "lacking of faith," not "perfidious" in its modern sense, Pope Pius XII ordered that vernacular translations of the prayer read "Let us pray for the unbelieving Jews." Now Pope John XXIII has ordered the deletion of the adjective entirely, so that the prayer reads "Oremus pro Iudaeis" ("Let us pray for the Jews"), and this action has won the praise of the American Jewish Committee as a contribution to inter-faith relations.



BISHOP OF CHESTER SPEAKS: The Rt. Rev. G. E. Ellison, Bishop of Chester, England, will give a five-day lecture series on "The Anglican Communion, Its Origin and Destiny," at St. John's Church, De-



To salute the passing of its present library building, the General Theological Seminary set up a rare books exhibit for April 5. The library, Hobart Hall, will be torn down this summer to make way for the new library which is a major part of GTS's \$3,500,000 building project. This final exhibit, which emphasizes the contribution of the Anglican Church to the English-speaking world, was planned to illustrate in detail the history of the English Bible and the Book of Common Prayer. It was to include the seminary's perfect copy of the Gutenberg Bible, and a number of other ancient bibles including a rare Eggestein Bible, printed in Strassburg in 1468, which Dr. Niels Sonne, seminary librarian, is showing here. The exhibit was arranged for the Grolier Club, New York City, a national organization of bibliophiles.

troit, April 20-24, as part of the parish's celebration of its centennial year.



THOMAS IS DOUBTED: The Rev. Robert M. Grant, Episcopal Church biblical scholar, has cast doubt on the authenticity of the newly-discovered "Gospel of Thomas." Dr. Grant is quoted by RNS as saying that this work, with its 114 sayings attributed to Christ, was compiled in antiquity by members of a non-Christian sect called the Naasenes. He based his contention on similarities between the Coptic-language "Gospel of Thomas" and writings known to come from the Naasenes (named from the Hebrew word "Naas," meaning "snake.") The Naasenes were Gnostics, but Dr. Grant pointed out that Christianity was only one element among others in the Gnostic movement.



ELEANOR FOR A STOREFRONT: Mrs. Franklin Delano Roosevelt will speak on the topic, "Is America Facing World Leadership?" at the Detroit Masonic Temple May 8 under the sponsorship of the Church of the Resurrection, a storefront church in Ecorse, Mich. The church is attempting to raise funds for an expansion program for its work, especially among young people, in the Downriver area, where problems of broken homes, narcotic use, and few outlets for young people are serious. Patrons include Bishop Emrich of Michigan and Governor G. Mennen Williams and their wives.

Continued Help Pledged

Presiding Bishop Lichtenberger has expressed the joy and thankfulness of the Episcopal Church in the U.S.A. for the progress of the Christian mission to Japan in the last 100 years. In a speech prepared for delivery in Tokyo on April 7 at the centenary ceremony of the Nippon Seikokwai (Holy Catholic Church of Japan), Bishop Lichtenberger said:

"As you (Japanese Anglicans) go forward in the way of obedience you will be strengthened. For the immediate task before you, I believe, one of the greatest assets you have, is that you are an independent, self-governing Church; you are the Nippon Seikokwai; you are determined to become self-supporting as rapidly as you can, difficult though this may be. This we would all agree is a necessary goal. But, in the meantime, we and other provinces of the Anglican Communion are at hand to assist you as long as such assistance is needed and desired. We are one family sharing, so far as we can, your concerns and looking forward with you in hope."

LAYMEN

Admiral Belknap Dies

A leading Church layman, who for some 20 years was treasurer, bursar, and registrar of the General Theological Seminary, died March 30 at the age of 86.

Rear Admiral Reginald Rowan Belknap, U. S. N., retired, died of a heart ailment at the Veterans Administration Hospital, West Haven, Conn. He had been living at Field Elders, Madison, Conn.

Born in Malden, Mass., the Admiral came from a Navy family. He was graduated from the U.S. Naval Academy in 1891, and commissioned an ensign in 1893. He distinguished himself as director of American aid to Messina, Italy, after an earthquake there in 1908, commanding the Red Cross ship "Bayern" which brought supplies to the area, and directing the construction of housing for many homeless people.

Admiral Belknap organized and commanded the American Mines Squadron during World War I, and received the Distinguished Service Cross for this service. He retired from the Navy in 1927, and was promoted to rear admiral by special act of Congress, in express recognition of his North Sea mine service.

His service to GTS started two years later. There he drafted plans for Seabury Hall, and performed a great service to the seminary, also, by editing the *Bulletin*, transforming it to be of interest not only to alumni but to Churchpeople in general. Beginning in 1934, when he was general manager of General Convention, he arranged many Convention exhibits.



Walter T. Cocker
Admiral Belknap
In war and peace, distinguished service.

He also served as lay deputy from New York to Conventions in 1937, '40, '43, '46, and '49.

Admiral Belknap was a member of the board of managers of the Seamen's Church Institute of New York, and served Trinity Church, New York, as vestryman, and later as junior warden, for many years. He was a chairman of the Laymen's National Committee, and a president of the American Church Union.

During World War II he served on numerous patriotic fund raising projects. He was commander in chief of the Military Order of the World War, commander general of the Naval Order of the United States, state commander of the Military Order of the Loyal Legion, and president of the Naval Academy Graduates Association of New York. Among his honors were: Officer of Order of Leopold of Belgium and the French Legion of Honor.

Besides his wife, Julia, Admiral Belknap

leaves five daughters: Mrs. Andrew R. Mack, Mrs. Malcolm S. Edgar, Mrs. Leonard B. Cresswell, Mrs. John H. Howard, and Miss Barberie Belknap.

WORLD RELIEF

Aid for Tibet Refugees

An urgent appeal from an emergency relief committee in northern India has been answered by Church World Service. The appeal is for help in feeding the growing influx of refugees from revolt-torn Tibet. The National Council of Churches' relief agency immediately made up to \$10,000 in cash available to the committee in Darjeeling to purchase food, and other emergency supplies. It also ordered foodstuffs for an equal amount released from CWS stocks in India.

Noting that a brother of the Dalai Lama, spiritual and political leader of Tibetan Buddhists, is a member of the relief committee, Dr. R. Norris Wilson, CWS director, added that another member is Tensing Norkey, Nepalese conqueror of Mt. Everest. Dr. Wilson also recalled that in 1955, CWS sponsored Thubten J. Norbu, another of the Dalai Lama's three brothers, who came to the United States under the Refugee Relief Act. When Mr. Norbu escaped from the Chinese Communists in 1950, India offered him asylum. He later went to Japan and is now studying in the U.S.

Drought and Surplus

More than 7,000,000 pounds of surplus food are being distributed by religious welfare agencies in Haiti to meet an acute shortage caused by a severe drought and poor coffee crops, the Department of Agriculture announces.

The program is being administered by Church World Service and Catholic Relief Services. [RNS]

ESSAY CONTEST WINNERS

Winning essays are on pages 14 and 15.

The winner of the first prize, a gold medal and \$100, in the 1959 Church School Essay Contest sponsored by THE LIVING CHURCH, is Betty Hargrave, a junior at the Margaret Hall School, Versailles, Ky. Subject of the contest was The Church School.

Second prize winner (silver medal and \$50): Louisa Brandon, a sophomore at the Trinity Interim Academy, Little Rock, Ark.

Third prize winner (silver medal and \$25): Elizabeth Loring, a senior at the Annie Wright Seminary, Tacoma, Wash.

HONORABLE MENTION

Beverley Baker, St. Anne's School, Arlington Heights, Mass.

Margaret Gilbert, St. Paul's School, Walla Walla, Wash.

Lim Suy Giok, St. Stephen's School, Manila, the Philippines

Katharine Jacobs, St. Hilda's and St. Hugh's School, New York City

Gretchen Schoenbohm, St. Katharine's School, Davenport, Iowa

Sandra Wilson, St. Paul's School, Walla Walla, Wash.

Irene Wylie, St. Hilda's and St. Hugh's School, New York City.

Now Happening: The Ancient Event

THE INTEGRITY OF PREACHING. By John Knox. Abingdon Press, 1957. Pp. 96. \$1.75.

This editor, having to make a recent train journey, wanted to do some theological reading but wanted something "light" in the sense not only of not being too abstruse, but of being "light" to carry in his bag. Running his glance along a shelf of the public library, he spotted John Knox's *The Integrity of Preaching* — a book of 96 pages that seemed to be just the thing.

Comfortably seated on the train he opened the book and began to read. It was not long before he discovered that here was a volume, small as theological volumes go, of something more than ordinary merit. This impression, moreover, was sustained to the last page. Thus, as an exception to the rule of including in this column only quite recent books, he decided to do a review of this one.

Dr. Knox (who of course is not to be confused with his 16th-century namesake) is a well known New Testament scholar. In *The Integrity of Preaching* he deals with preaching in relation to the Bible, in relation to scholarship (especially biblical scholarship), and in relation to both the preacher and his hearers. Not unnaturally he is at pains to emphasize the importance of biblical preaching and to provide some pointers as to when preaching may be considered to fall under that category.

Most preachers will probably be glad to know that Dr. Knox, biblical scholar though he is, believes that it is quite legitimate to derive from a text a meaning that in all probability was not (consciously at least) present to the biblical writer — provided, but always provided, the meaning the preacher deduces from the text is really implicit in it. He gives a few examples.

Dr. Knox, however, is equally insistent that the preacher at least know what the original meaning of his text is. He should understand what he is doing, and be able, if necessary, to justify his action. Thus the use of commentaries and other aids, including ideally a reading of the text in the original Greek or Hebrew, is an important part of the preacher's preparation — even if he takes very little of the results of such discipline into the pulpit with him.

But no less insistent is Dr. Knox upon the human and spiritual side of preaching and upon the preparation of the preacher himself as a man. Thus, for example, in

the final chapter, "Preaching is Sacrament," he says:

"No large body of Christians regards the Lord's Supper as being only a memorial, a reminder of something that happened long ago. Something is now happening; the ancient event is now taking place. What God did in Christ he is now doing. Thus it is with the sacrament. So it is also with the preaching. . . . This is the miracle of the Resurrection. . . ."

Dr. Knox writes as one within the Protestant tradition. But *The Integrity of Preaching* is a book from which those who stand in the ancient tradition of Catholicism can learn much that will enrich their own understanding of preaching as a proclamation of the Word of God.

FRANCIS C. LIGHTBOURN

ST. STEPHEN AND THE HELLENISTS IN THE PRIMITIVE CHURCH. By Marcel Simon. Longmans. Pp. 130. \$3.

By concentrating his attention on the sixth and seventh chapters of the Acts of the Apostles, Dean Simon of Strasbourg has provided a significant reconstruction of a movement, nearly forgotten, in the early Church. The Hellenists are seen to be radical Jews who regarded the temple and the sacrifices as contrary to the pure will of God; they apparently appealed to one aspect of the teaching of Jesus and to ideas already current among Samaritans and Jews of the Dispersion. Their movement was quite different from that headed by the Apostle James, who continued to worship in the temple. At a later date it was perpetuated among Palestinian Ebionites. As a representative of this group St. Stephen pointed the way toward a universal Christianity including Gentiles, though he did not really move toward it.

In Simon's view he must have "ruled out some parts of the Old Testament" — those dealing with the temple, for example. It is possible, as I have argued in *The Letter and the Spirit*, that St. Paul also tended to take this stand, though not in any thoroughgoing way. In any event, we are beginning again, with the increased interest in history caused by new discoveries, to see how much variety there was in the early Church; its unity was a goal and an achievement rather than a universal characteristic.

Episcopalians may find Simon's book all the more attractive if they recall that he is a *rara avis*, a French Anglican. They will regret, however, not being able to identify the "J. Sherman-Johnson" of p. 90 unless they think of the dean of the Church Divinity School of the Pacific!

ROBERT M. GRANT

EARLY CHRISTIAN DOCTRINE. By J. N. D. Kelly. Harpers. Pp. 500. \$5.75.

This book will be regarded as an indispensable text for all serious students of the history of Christian doctrine. The author, J. N. D. Kelly, is principal of St. Edmund's Hall, Oxford, and Oxford University lecturer in patristic studies. As well as being an acknowledged authority on the early Church Fathers, he is an able and lucid writer.

Dr. Kelly's book is in a number of ways superior to its predecessor as a standard text-book in the field, J. F. Bethune-Bakers' *Introduction to the Early History of Christian Doctrine*. Dr. Kelly not only has the advantage of a half century of progress in patristic studies, but his treatment is more in the spirit of the Fathers themselves. He scrupulously avoids imposing later developed terminology upon early expressions of the faith, and allows the Fathers to state their own doctrines through an imposing array of well selected quotations.

The author's object in *Early Christian Doctrine* is to present the evolution of dogma in the mind of the Church from the end of the apostolic age to the formation of the classical expressions of the faith in the creeds and in other central doctrinal definitions of the ecumenical councils. His period is from the end of the first century to the middle of the fifth. As much of the material covered in the author's earlier book, *Early Christian Creeds*, receives supplementary treatment here, the two may in a certain sense be considered companion pieces.

The Fathers can be truly understood only in the light of their own cultural and religious background and in terms of their own pre-suppositions. To prepare his readers in such an understanding, Dr. Kelly profitably devotes his first 80 pages to a delineation of rival religions at the beginning of the patristic period and of the Fathers' regard for and use of Holy Scripture. His study of early Christian doctrine itself is organized in such a way as to bring out the differences of approach between the Greek and the Latin Fathers and to take into account the important developments in the life and outlook of the Church which followed closely upon the legalization of Christianity under the Emperor Constantine early in the fourth century. The book is heartily recommended for all who are seriously interested in the study of Christian doctrine.

HAMILTON HESS

EDUCATION

COLLEGES

That Good Learning May Flourish

National Christian College Day is April 12. Sponsored by the National Council of Churches, the day is observed on radio and television broadcasts, and by special events in colleges and churches.

Presiding Bishop Lichtenberger says:

"It is my hope that the clergy will bring before our people on this day, either by direct word or note in the parish calendar, the importance of the Church college.

"The Prayer Book Collect 'For Schools, Colleges and Universities' begins, 'Almighty God, we beseech thee, with thy gracious favor to behold our universities, colleges, and schools, that knowledge may be increased among us, and all good learning flourish and abound.' This means, I take it, that education is essentially the pursuit of truth rather than simply the increase of information. Where good learning flourishes and abounds it carries with it no ulterior motive; it cannot be merely preventive or propagandist. An education helps us to know the truth and to discover the true purpose in life and to follow it.

"The Church college is by its nature dedicated to this kind of education. The importance of these colleges both to the nation and the Church is quite evident to me. Perhaps as an undergraduate in one such college I took all this rather for granted. But now I am increasingly aware of the contribution which only the Church college can make. There is an emphasis and a concentration here which we must have.

"The Collect from which I have quoted ends with this petition: 'That in humility of heart they may ever look unto thee, who art the fountain of all wisdom.' God is the source of all truth. To learn the truth therefore is no hazardous undertaking but our privilege and responsibility. In humility and openness we ask God to lead us unto all truth. This is the foundation on which the college rests."

For a list of Episcopal Church institutions of higher learning, see pages 20ff.

New Provost in Geneva

Lawrence O. Ealy, LL.B., A.M., and Ph.D., associate professor of history at Temple University, has been appointed provost of Hobart and William Smith Colleges. He will succeed Dr. Walter H. Durfee whose retirement is effective July 1. Dr. Durfee has been provost since the creation of that position in 1949.

Currently on leave from Temple to fill the Ernest J. King Chair in History at the Naval War College, Newport, R. I., Dr. Ealy will take up his residence in Geneva in September.

He is the author of seven books of historical nature, focusing primarily on American history, Panama, and Mexico. He is also the author of numerous articles in professional publications.

Dr. Ealy is unmarried, an Episcopalian,



Moore & Salesbury, Architects

and a Republican. He is a member of numerous professional societies and associations, of the Pennsylvania and Ohio Bar Associations, and of Alpha Chi Rho fraternity.

The Church and Its Colleges

Hobart and William Smith Colleges planned to mark the 137th anniversary of the original authorization by the board of regents to establish Hobart College, April 10, 1822, with a special Founder's Day Conference April 9 and 10 to review the relationship of the college with the Episcopal Church.

Scheduled features of the celebration were the laying of the cornerstone of a \$625,000 116-bed Hobart dormitory now under construction and to be named after the Most Rev. Henry Knox Sherrill, retired Presiding Bishop, and a day-long conference with clergy and lay readers of the Episcopal Church in New York and New Jersey on the Church and its colleges.

The Faculty and Theology

The 10th Conference in Theology for College and University Faculty will be held at Trinity College, Hartford, Conn., June 16 to 23.

Both faculty members and their wives are welcomed at the conference, whose program will include lectures on Isaiah by the Rev. Robert C. Dentan, professor of Old Testament at the General Theological Seminary and former author of *THE LIVING CHURCH'S* Searching the Scriptures series; lectures on Eastern Orthodoxy by the Rev. Georges Florovsky of Holy Cross Greek Orthodox Seminary; and lectures on Philosophy and Religion by Dr. John D. Wild, professor of philosophy at Harvard University.

Cost for the week-long Conference is \$25, which includes registration, room and board. Information may be obtained by writing to: Conference on Theology for College and University Faculty, 1047 Amsterdam Avenue, New York 25, N. Y.

DRAMA

Grant to Union Renewed

A grant of \$55,000 from the Rockefeller Foundation to continue the Program of Religious Drama at Union Theological Seminary, New York, for a second period of three years has been announced.

Intended primarily for students at Union Seminary, the Program is designed to bring to their attention the importance

Construction has begun on buildings for the girls' division of Kent School, Kent, Conn. The division, which will ultimately enroll 200 students in a coordinate education plan, is located five miles away from the boys' division. Under construction are a classroom building, model for which is shown here, dining hall, auditorium-gymnasium, and four dormitories. The present department chairmen of Kent School will direct the new faculty of the girls' division, which will have both men and women instructors. Opening date: fall of 1960.

of Religious Drama as a valid expression of religion and art, and to encourage them to explore the available material in this area; and, secondly, to provide for those with more specific interest in this field an opportunity for intensive study of the history and literature of religious drama and experience in the production of plays.

Referring to the future development of the Program, Union's president, Dr. Henry P. Van Dusen says that "Union Seminary is widely recognized as a focal center of the so-called 'Religious Drama Movement.' For this reason, in developing plans for the future, we have had in mind both continuation of the program here and its bearing upon the interest in religious drama which is currently sweeping the country."

Workshops and other forms of extension work, including the sending of casts on tour to other cities and colleges, will also constitute a part of the program to be continued and expanded with the renewed Rockefeller support.

SECONDARY

New School for New State

With construction, beginning in March, 1959, of two dormitories to house more than 100 boys, the Hawaiian Islands will be on the way to having a Church boarding school comparable to such schools in the mainland. The Hawaii Preparatory Academy, Kamuela, was founded in 1949 by Bishop Kennedy of Honolulu and a group of prominent island people. It was set up as a boys' boarding school where Christian education and preparation for college could be offered in rural surroundings. Several other private Church schools are located in the city of Honolulu, and most are oriented to the needs of local day students [see pages 32 and 33].

The new school is on the Island of Hawaii, accessible by plane from all parts of the Islands. The Academy offers a well-rounded program of study and sports. Opened in 1949 in temporary wartime buildings, with less than 40 students, the

school now has nearly 100 boarding students and 20 local day students, a size limited only by present housing limitations. The waiting list is several times larger than the number of boys who could be accommodated even if the school were suddenly to expand greatly.

Within the next five years, five dormitories for 300 boys, classrooms, a library, a chapel, and a gymnasium, as well as faculty houses, infirmary and dining halls, will spread across the slopes of the new campus, which looks to the south across the Waimea Plain to the distant volcanoes, Mauna Loa and Mauna Kea, and to the west, to the Pacific Ocean — 2,500 feet below.

Says Thomas Malin, Academy faculty member:

"How, then, does the Hawaii Preparatory Academy differ from other private schools? In no way except introducing the standards and the goals of the great Church boarding schools to the newest state. The Academy has the same aims, hopes soon to boast the same successes, and recognizes the same limitations — the problem of educating all its students as fully as the good teacher thinks they ought to be if they are to be both good citizens and excellent college material."

Jeans and Grey Flannel

New St. Nicholas School, Trinidad, Colo., situated on the old Santa Fe Trail in the foothills of the Rockies plans to open its doors to boarders and day boys next September. Objectives: to prepare boys for college and for mature responsibility. Methods: sound academic program with a simple ranch life and sports program.

This year St. Nicholas will accept boys in grades four through eight. Each year an additional grade will be added until the college preparatory program is complete.

The school's brochure, just off the press, describes the interesting school uniform: "For the school day, jeans and jeans jackets with western or sports shirts, and boots for riding. Grey flannel suits, for dinner and evening and for other dress occasions, with black shoes."

Bishop Corrigan, suffragan of Colorado, is chairman of the board of trustees, and

the school is under the jurisdiction of the diocese of Colorado.

The rector, the Rev. Christopher Pratt (who is also rector of Trinity Church, Trinidad), reports that the school will work toward accreditation with the Association of Colorado Independent Schools as well as with the State of Colorado Department of Education.

Tuition is \$1,250 for boarders and \$600 for day boys, per school year.

Further information is available from the school at P.O. Box 425, Trinidad, Colo.

Summer School on the Tappahannock

St. Margaret's School for girls in Tappahannock, Va., is planning its second summer session — from June 28 to August 9 this year.

Students entering grades 8 through 12 may take English, Latin, French, Spanish, history, mathematics, biology, and typing. A developmental reading program will be available, and a "how to study" course will be offered to all students repeating a subject.

Also offered are swimming and boating (the school is on the Rappahannock River) and golf, tennis, team sports, dramatics, and choral singing. Trips to historic Williamsburg, Richmond, and Charlottesville will be scheduled, and social activities are planned with nearby Christchurch summer school for boys.

OVERSEAS

Up to the Chapel

The work of St. Bede's House, University Student Center in Seoul, Korea, "will begin on the first floor," says the Rt. Rev. John C. S. Daly, Bishop in Korea, "but for many young Koreans it will lead to the chapel on the floor above."

The Archbishop of Canterbury will lay the foundation stone for the center on April 21. "The Presiding Bishop of the American Church," reports Bishop Daly, "has given us permission to regard this chapel as the memorial (there is no other) to the Episcopalians who gave their lives serving with U.S. forces in Korea. The overall cost will be \$70,000."

Contributions may be sent to Bishop Daly, 3 Chong Dong, Seoul, Korea, or to the National Council, 281 Fourth Avenue, New York 10, N. Y., and marked "English Church Mission in Korea, for St. Bede's House."

Day Schools in Scotland

by the Rev. THOMAS VEITCH

An article in the *March News Letter* of the Scottish Episcopal Church draws the attention of Churchpeople to the sad story of the Church's day schools. The facts are shown statistically.

Diocese	1903		1957	
	Schools	Pupils	Schools	Pupils
Aberdeen	17	5,925	6	671
Argyll	6	340	4	129
Brechin	10	2,091	nil	nil
Edinburgh	26	4,077	10	1,175
Glasgow	6	1,259	1	408
Moray	7	942	2	324
St. Andrews	8	887	3	247

In 1903 the Church still had its own Teachers' Training College at Dalry House. All this is partly because of the revolution in the whole educational system in Scotland over the past 50 years, but it has also been because of the fact that the Church has been unable to rebuild or modernize delapidated buildings. Above all many Churchpeople have made no special effort to send children to Church schools, and the fall in numbers has meant that the Church could put forward no case to local education authorities for keeping schools open.

Meantime if the local priest manages to get on good terms with the local headmaster he can still gain access to the ordinary school and give special attention to Episcopal Church children.

GRADUATES

Medical Record Librarians

The U.S. Department of Health, Education, and Welfare announces that the Public Health Service is accepting applications for enrollment in its one-year medical record library science training program. There is no tuition charge and room and meals are provided by the U.S. Public Health Service Hospital, Baltimore, Md., where the course is offered. A new class begins in September. Entrance requirement: Baccalaureate degree from an accredited college including at least 12 semester hours of biological sciences.

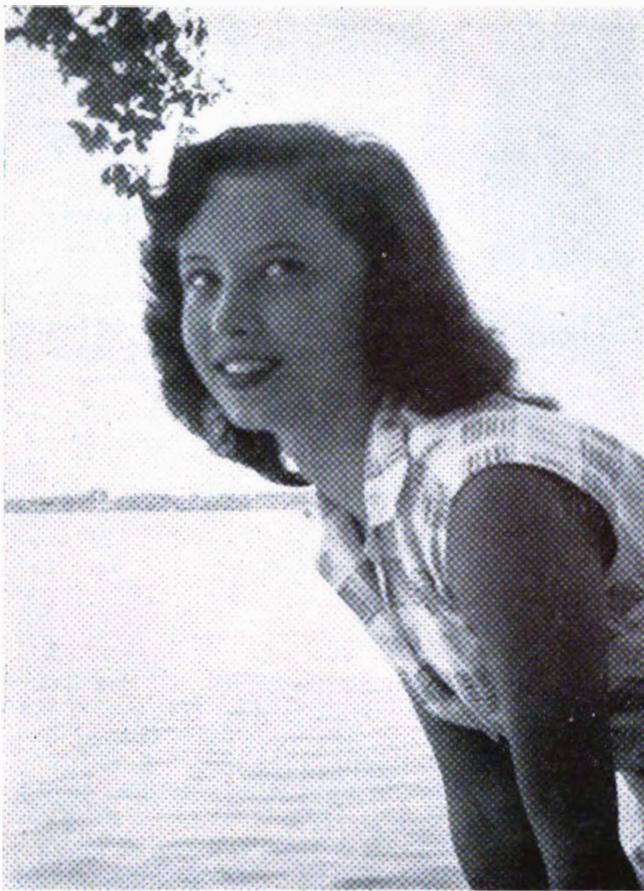
An official of the Public Health Service reports that the demand — in Church-affiliated as well as other hospitals — for medical record librarians far exceeds the supply.

The Living Church Development Program

Previously acknowledged	\$2,831.50
Receipt No. 1697, Mar. 25	200.00
	\$3,031.50

St. Margaret's: Along with Latin and math, trips to Williamsburg.





Elizabeth Merrill Hargrave is a junior at the Margaret Hall School, Versailles, Ky. Born in 1942, she is the daughter of the Rev. and Mrs. William L. Hargrave, of Orlando, Fla., where her father is canon pastor of the Cathedral Church of St. Luke. At school, Betty is a member of the senior altar guild, fencing club, the Newsletter staff, glee club, dramatic club, and French club. Her older sister Frances, now a sophomore at Bryn Mawr, was graduated from Margaret Hall in 1957.

ESSAY CONTEST

seasons are strictly and solemnly celebrated, and feasts and fasts are also carefully observed. The students are all aware of the fact that an average day at Margaret Hall is dedicated to worship and study; yet none feels pious or uncomfortable in this routine. Indeed, it soon becomes so natural to spend at least 30 minutes in the chapel daily that many miss these little services while home during vacations. Corporate worship draws the faculty and students together into a relationship very similar to that of a family. It is not long before the students are treating each other as sisters, and the faculty members find themselves showering parental affection down on these new responsibilities of theirs.

Self-help promotes simplicity and self-reliance. That is, each person does her share of the housework, and does it willingly. The cleanliness of the school is almost solely in the hands of the students, and, as it is believed that cleanliness is next to Godliness, this responsibility is an important one, and is good training for a girl's future life.

The honor system is wholeheartedly practiced. This system includes certain rules which each girl promises to report, should she break them, to the student council. The student council is a body composed of a faculty advisor and the prefects of the upper school classes, which meets every Sunday evening to discuss disturbances in the school and to decide punishments for honor-rule offenders. This honor-rule system saves a lot of "policing" on the part of the faculty, and is an excellent character builder.

The problems of each girl are very important to the faculty, and are often solved by their sympathetic advice and help.

The encouragement and praise from someone older, when you finally get that "A" in algebra, promotes smooth, "homey" relationships with those around you. And, oh, how exhilarated you feel when you overhear your roommate bragging about that "A" of yours to another friend! How "at home" you feel to be so appreciated! There just doesn't seem to be enough you can do for the people who have made this place your home. And that's the secret of the spirit of our school. Each girl strives to make others as happy as Margaret Hall has made her in preparing her for a future life—a Christian life.

Betty Hargrave

WHY MY CHOICE WAS A CHURCH SCHOOL

First Prize

Having had an elder sister, in whose worshipped footsteps I am trying to follow, I had, unlike most young people trying to select a Church school, the benefit of her experiences and opinions as an alumna of Margaret Hall School, in Versailles, Ky.

In preparation for my entrance into Margaret Hall this year, I thoroughly questioned my sister to find out just what it was that made her love Margaret Hall so much. To all my questions, she would answer, "Margaret Hall is so homey. You'll love it because, you know, two homes are better than one." Little does she know that already, although I haven't been here one year yet, I often, quite unconsciously, make such statements as, "we can do our themes when we get back

home," when actually I mean, "when we get back to Margaret Hall."

But what is it that makes Margaret Hall a home? Why do its students become so attached to it that they dread graduation day, the day which ends their life here at Margaret Hall? Just as one who is pleased with the taste of a dessert has great difficulty in telling what it consists of, it will be hard to analyze the qualities which make Margaret Hall such a perfect Church school.

Naturally, since Margaret Hall is a Church school, many of its activities center around the Church and the Church calendar.

The day begins and ends with chapel. All attend mass on Sunday morning and Evensong Sunday afternoon. The Church

WINNERS—1959

Louisa Brandon

MY CHURCH'S ANSWER IN A CRISIS

Second Prize

"People" interest her most, says Louisa Penick Brandon, second prize winner of the essay contest. The daughter of Mr. and Mrs. Walter N. Brandon of Little Rock, Ark., Louisa is a fourth generation communicant of Little Rock's Trinity Cathedral. She attended Forest Park Elementary School and Forest Heights Junior High School, and last fall entered Trinity Interim Academy in Little Rock as a sophomore. An honor student with a variety of interests, she has received an eight year pin for perfect Church school attendance. For several summers she attended Camp Waldemar, Texas, where she developed a keen interest in sports, particularly fencing and swimming. She has also demonstrated her talents for writing, and was a member of the staff of the Forest Heights Eagle.



In September of 1958 in Little Rock, Ark., the lives of teenagers were twisted and nearly ruined by a misunderstanding they had nothing to do with. Now they all live in a strange world which to some of them is friendly and to others terrifying. I was one of these children who were looking forward to entering high school, but was disappointed in this hope when the schools were closed. The effect of this action on us has been devastating. We have been scattered and separated until we have lost our identity. We have lost faith in our state and federal government, and we have left behind a part of our life to which we were entitled. In our confusion we turned to our government and found no help and no answer. Finally a very few of us turned to our Church and found the only answer.

We had to turn no farther than our own parish and our own parish priest to find many people who were willing to help us. We had found a refuge from the storm of our problems. Within our parish we found many people who were willing to help, among them teachers. Fortunately they would teach us for very little money. The dean got together others who were interested and together they planned the school.

On September 29, 1958, Trinity Interim Academy opened with a total enrollment of 30 pupils and a staff of nine teachers. It was established on faith in God with the sole purpose of education. It was the product of many people's working together for a common purpose.

It has made a great deal of difference to us, as students, to know that educating us is its only incentive. Our teachers have tried to teach the pupil, not the class, and the smallness of the school has made this possible. Each of us has found our ideas and views on subjects being asked for and questioned more than ever before. This individual approach has created a true atmosphere of learning in our school.

Nor has our only education been the "book learning" kind. We have all had to learn how to get along with the same small group of people daily. In this small group our responsibility toward each other has become more obvious. One never receives more than one gives in a small group such as ours.

In this school we have found the lost pieces of our lives. Watching the development of a school founded on faith has renewed our own faith in God and everything good. We have found again a group to which we could belong, and, most important of all, we have found ourselves.

I myself can never begin to thank God for a Church which understands my needs and gives me ways to fill them. I can only try to impress upon others the importance of Church schools in molding the lives of future Churchmen.

Liz Loring

RELIGIOUS EDUCATION

Third Prize

Once a father and mother were given a gift, and the gift was a child. The mother and father loved their child. They loved the tininess and at the same time the greatness of the child for they knew that within the child was a soul, and a mind, and a seeking.

And the parents thought, "What gift can we give this child to prove our love for him?" And as they pondered it in their minds, they thought, "We will lay up money for him. We will spend meagerly and save with diligence that he may have wealth to buy whatsoever his heart desires."

The next day they looked in his crib and they thought, "Money is not the greatest gift we can give this child. We shall give him learning."

But in the stillness of the night when the quiet stars and the whispering winds spoke of God, of His care, and His immutable laws, the mother and the father listened, and they, too, spoke to each other and said, "We shall give the child a gift greater than all the others. We shall teach him to know God. We shall teach him to walk in His ways. There can be no greater gift."

And so it was agreed to give the child the third gift, but in order for him to best appreciate the third gift they knew in their hearts they must also give the child the second gift, the gift of learning.

And as the child grew, within his home the mother and the father gave to the child the principles to start him on the path of learning to know his God. As the child grew, the parents knew they must choose a school which would continue to give him the two gifts which they had chosen for him.

"Where can we find such a school?" they asked. And they thought much and spoke together often about it. Finally they knew what they would do for the child to finish giving him those gifts which they themselves had commenced to give him. "We will send him to a school which will teach him the learning of the world and a knowledge of his Heavenly Father," they decided.

And so the gifts given to the child continued throughout his school life. And the parents were glad they had chosen

EDITORIALS

The Price of Conscience

A bishop once told us this story. He was visited by an indignant layman, who told him, "Unless you get rid of that rector, I will have to cut the diocese out of my will." The bishop did not dismiss the rector, and the diocese did lose a substantial bequest.

The bishop's comment to us was both charitable and incisive. He said, "I don't suppose the man realized that he was trying to bribe me and that he was insulting me by assuming that I would be bribed."

We think this little story has an applicability to the current controversy over statements made by some residents of Sewanee about efforts to close the nearby Highlander School. [L.C., February 22 and March 22].

The facts of the case are these: the Tennessee legislature ordered an investigation of charges that the Highlander School gave aid and comfort to communist causes. Before the legislative committee met, a group of 15 residents of Sewanee (13 University of the South faculty members, one retired faculty member, and one faculty member of St. Andrew's School) sent a letter to the governor of the state declaring their conviction that Highlander was unjustly accused of Communism because of its pro-integration stand.

This letter produced a considerable amount of editorial comment in southern newspapers, notably the *Charlestown (S.C.) News and Courier*. Some of the comment was wrathful.

On Sewanee's campus, the subject was widely discussed, and some students sought to get signers for petitions expressing regret for the letter sent to the governor. However, this effort was unsuccessful, and no student petition on the subject was ever presented.

The investigation was conducted under conditions which cast some doubt on the competence and impartiality of the investigating legislators. Some of the signers of the letter to the governor testified to their belief that Highlander was not a communist front. The investigation produced, according to press reports, no clear evidence of communist activity at Highlander, but it did turn up a technical irregularity in the school's charter which some legislators felt should be used to revoke the charter.

Meantime, Bishop Carruthers of South Carolina in a letter answering editorial attacks on the Sewanee letter writers, declared that their expression of opinion was legitimate and completely within the tradition of the University of the South as a free educational institution. Bishop Carruthers expressed no opinion on the charges against Highlander.

We enthusiastically second his stand. Like him, we know little about Highlander School, and we express no opinion about it. But we feel very strongly that if a group of Sewanee residents believe that the charges against their neighbor are unjust, they have the moral right and the moral duty to stand up and publicly declare this belief.

A major element in the whole controversy has been the recurring anxiety, expressed by friends of the University of the South, that the stand of the letter writers might bring harm to the reputation of the University and perhaps cut off sources of its contributed funds.

It seems to us that people who take that stand are coming perilously close to saying that people should not speak the truth as they see it if that truth might jeopardize the material welfare of the institution which employs them.

And this, in turn, is perilously close to saying that the truth must be weighed against dollars, and that conscience, while an admirable thing, may be repressed if it proves to carry too high a price.

Like the bishop of our opening story, we do not believe that the protesters are consciously trying to bribe the letter writers or the University's administration.

And we certainly do not believe that the many individuals and journalists of the South who have criticized the professors for jeopardizing Sewanee's reputation are conscious of the insult implied in advancing such prudential arguments as a reason for keeping quiet.

Yet the effect is almost the same as if conscious bribery and conscious insult were involved.

It is inconceivable to us that any reputable men — faculty, administration, or students — could ask the defenders of Highlander to choose silence rather than what they believe to be the truth.

The question of whether or not Highlander is, in fact, subversive is a legitimate one, and one on which honest people apparently disagree. But we hope that the debate can be kept on this issue, and that there will be no more efforts to intimidate, through threats against their beloved University, men with the courage to speak out against what they believe to be injustice.

Church Schools—1959

It would be hard to imagine a time when education could be more prominently in the public mind than this year of 1959. Education is a weapon in the Cold War, and there is, perhaps, an over-readiness to compare American and Soviet education in much the same way that we compare American and Soviet intercontinental missiles and satellites and submarines.

In most ironic contrast stands the domestic controversy over integration and segregation in our schools, with closed schools standing as empty monuments to the willingness of intransigents to fight national policy at the expense of the welfare of their youth.

And above, beyond, and (potentially, at least) more deeply significant than such headlined sensations in education is a deeply concerned people's serious reappraisal of its educational system. At the highest levels, studies such as that of Dr. Conant question whether we are properly challenging our talented young people in the schools, and this questioning is echoed in many a local PTA and family conference.

In this situation of change, challenge, prejudice and reappraisal, the role of the Church school is enhanced. In the publicly-operated schools, necessarily large, necessarily sensitive to political pressure, necessarily bound by often-burdensome rules and large secretariats, change cannot be expected to come quickly.

It is the small, privately operated school that can move with the times, adapt to individual needs, individualize the education of the talented, the slow, and the average. It is the Christian school that can hold high before its young people the unqualified imperatives of faith, worship, and morality.

It will probably always be true that the public schools will continue to dominate education in America at the primary and secondary levels — dominate in a numerical sense.

But we are firmly convinced that private Church schools will continue to play a tremendous and constructive role, not as the competitor of mass public education, but as its more adventurous, more spiritual, more personal colleague.

We rejoice in the long association between THE LIVING CHURCH and the nation's Church schools, and we rejoice that this Church school issue carries a large and most useful body of advertising.

Good advertising, such as that provided by our Church schools, is simply a good means of supplying information useful to our readers. The directory of Church schools which we are happy to present in this issue supplements the advertising, and brings information on many schools which do not buy paid space.

We hope you will study both types of information carefully, and it will help us serve both you and our advertisers better in the future if you will let a school to which you direct inquiries know that you read about the school in THE LIVING CHURCH.

The Essay Contest

The articles in this issue are the prize-winning essays in the annual Church School Essay Contest of THE LIVING CHURCH.

Eighty-one students in 24 Church primary and secondary schools submitted essays in the contest. Fourteen of these schools conducted intramural contests, judged by the faculties of the schools, with bronze medals going to the winners.

The first place winner in the national contest receives a gold medal and a prize of \$100. Second and third place winners receive silver medals and prizes of \$50 and \$25 respectively.

The judges of this year's contest had a difficult choice to make, and some of the places were determined by very close votes.

We think our young people have discussed intelligently the subject given them—"The Church School." Most of them seem to value highly the religious life of the Church school and the sort of close, personal fellowship such schools offer. There is appreciation for the high academic standards of the schools.

MEDITATION

FOR GOOD SHEPHERD SUNDAY

The spring storm strikes in lambing time
And the ghosts of all the dead coyotes laugh
At the sight of lambs drowning in the snow.
The wet dog and the tired herder toil
In the black and swirling night
To rescue from their panic and despair
The sheep that are so very manlike in their
lostness.

And if the sodden herder seems un-Christlike,
Seems what he is, the wreckage of a hundred
drunken sprees,
Seems what he is, a hireling — still, my warm,
dry, untired friends,
You can see the Shepherd in the herder,
See the Saviour in the rescuer of lambs,
See the tired, sacrificing Christ in His indwelt
image —
The faithful herder with his partner-dog —
And see in saving service rendered without
thought of cost,
The power of Christ working in a man.

BILL ANDREWS

If we were assigning this subject again, we would make one change in the instructions to contestants. We would ask them to write about their own personal experiences in Church schools, rather than essays about Church schools in general, to concentrate all effort on revealing the school world the students see rather than the school world they construct in their minds. And we would hope that the essays would tell us about the sorrows of school life as well as the joys, the rough spots as well as the smooth.

Though this contest produced some excellent essays and some valuable insights, it is the impression of the judges that too many of the young writers were doing their best to describe the Church school in the terms which they thought that teachers and other adults wanted to hear. We have the fullest sympathy for the struggle of youth to understand and deal with the adult world, but we wish that we could convince our young people (and not just our essay writers) that we adults will rejoice to hear the clear voice of constructive youthful protest against those elements in their life which repel them.

Still, when we have made all the negative comments possible, we can still feel a great surge of hope for the future when we read the essays of clear-sighted, warm-hearted young people who are coming to know and appreciate the educational gifts provided for them.

Congratulations to the winners and thanks to all who participated! And a special word of appreciation to the many faculty members who serve so loyally in developing the minds and talents of the young people of our Church schools.

By Bill Andrews

Growing Pains

(fiction)



April 9, 1959. The treasurer's report at the vestry meeting tonight was somewhat startling. The total contributions in March were at an all-time high, but payments on pledges for the first quarter of the year were only 70% of the amount pledged instead of a normal 85%. A good part of the increase was in the Easter offering — but not all of it.

For one thing, the loose offering has been running high. For another, there are a good many pledges which were made by new families during Lent.

We turned the problem over in our minds, and Harding, who is chairman of the ushers' committee, told us that attendance in Lent was up by something like 25%. I reported the overcrowding in the Church school, with classes running 12 or 15 students to the teacher, meeting in corridors as well as classrooms, struggling with the terrible space limitations. "Already we know that the new addition to the educational space, when it does get finished, will be inadequate for our present needs," I told them.

Harry Hunting was smiling a secretive, self-satisfied smile. There was an exchange of looks between him and our rector, and then Fr. Jones said:

"I think I can tell you what has happened. There has been a concentrated effort by two committees in our parish to reach families in this community. Most of the visits have been made to new families and the families of inactive Churchpeople.

"If any of you thought the scheme of having laypeople make those calls would lighten the workload on me, you were mistaken. In two months, the women's committee has discovered 48 families that I didn't know about who are either Churchpeople or actively interested in learning about the Church. The men's committee has uncovered a number of prospects for confirmation or reactivation of lapsed Churchmen — at least a dozen.

"They have turned these names over to me, and I have made no fewer than 120 calls following up their leads, and the leads these new people gave me on their own part.

"I have had, quite literally, no time at all to call on the established parishioners these two months, except in cases of illness or other emergency.

"Understand, this is an explanation, not a complaint. We have added at least 25 new families to the parish list as a direct result of this effort, and I would guess that at least as many other families have attended services sometime without getting placed formally on

the list. There has never been a time in my ministry when I have seen so many new faces in St. Martha's, and when so many wonderful opportunities to spread the Church throughout the unchurched people of the community were given us.

"You should come some Tuesday night and see the confirmation class for adults. It is twice the size of last year's, and it includes more men than women. When you made the new administrative proposals back in January, and when you and the women began to put them into effect in February, you started something of tremendous importance to this parish.

"I don't know what to say about the slump in pledge payments among the old-line parishioners. I will try to get time to call on some of them, and see what can be done. But I am convinced that it has been right to capitalize on the interest of the newcomers which you laypeople have stirred up. I'm run ragged trying to keep up with your work — but I love every minute of it!"

After that, Harry Hunting took the floor and talked about the work of the men's calling committee, which he heads, and that of the women, which is a project of three of the guilds. He had wonderful stories to tell of lonely people, new to the community, seeking religion and fellowship. He had amazing stories about Church families who had moved in from other parts of the country and never gotten around to making themselves known to the Church until the committees called.

He wound up his remarks by saying:

"Let's be perfectly clear about one thing — it was not the rector's fault that these people weren't reached earlier. There are 15 people on the two committees, and they have averaged four calls a week apiece. In two months they have called on at least 500 families — that's in addition to all the times they rang doorbells when people were out. Our rector couldn't have done that job in anything like the time we did — I doubt if he could even keep up with the number of new families moving into the community if he did nothing else. But we made the first calls, and he has had to spend his time only when we knew that there was real interest on the part of a family. And I want to say something else — the committee members are having the time of their lives. We meet some of the most interesting people!"

We spent some time thinking about ways and means of dealing with the growth. We may have to rent some temporary Church school space. The finance

committee undertook to reach the people whose pledges are behind, explaining the opportunities and financial needs that the growth puts upon us.

McGee, who is chairman of the office committee, asked for and got approval of expenditure of some of our surplus for the addressing machine we decided we couldn't afford last winter and for making the parish newsletter weekly instead of biweekly. He explained some ideas he has worked out with his publicity sub-committee chairman for improving the newsletter, especially to get in more basic information for the new Church families.

Harding asked for and got approval of a plan to supply each new family attending Church with crosses to wear identifying them as newcomers and a packet of materials, including the parish newsletter, a copy of the current *Forward Day by Day*, and a tract on how to use the *Prayer Book*. He also volunteered to have his ushers responsible for introducing them to parishioners during the coffee hour.

After the meeting adjourned, I dropped over to the rectory to fix a leaky faucet, and to drink coffee with the rector and his wife. I asked him, "Isn't it time for you to get a curate?"

He shook his head. "No, not yet. There are a lot of other things to be done first. But I'll tell you something we will need — very soon. That's lay readers."

I looked blank, and he went on: "There are 50 Church families north of Salt Creek. The Ryan development will bring in many more in May. There isn't a church between Oakburg and West Halstone except for a small Roman chapel and a Pentecostal meeting house. I want to start Sunday services in the schoolhouse at Lee Corners, and I'll need lay readers to do most of the work."

"Well," I said, "we're still holding the lay readers' class, and we think we're getting to know our stuff."

Fr. Jones looked at me with a wry grin. "You do, do you? I wonder if you know how little you do know. All I can say is you had better hit those books hard. We've got a missionary opportunity in our own back yard, and you men are going to have to deal with it."

I drove home feeling both exhilarated and scared.

ACU CYCLE OF PRAYER

Prayers for Church unity, missions, Armed Forces, world peace, seminaries, Church schools and the conversion of America are included in American Church Union Cycle of Prayer. Listed below are parishes, missions, individuals, etc., who elect to take part in Cycle by offering up the Holy Eucharist on the day assigned.

April

12. Emmanuel Memorial Church, Champaign, Ill.
13. Chapel of the Incarnation, New York, N. Y.
14. St. Peter's, Rosedale, N. Y.
15. St. Andrew's, Madison, Wis.; St. James', Port Daniel Centre, Quebec, Canada; St. Augustine's, Metairie, La.
16. Holy Trinity, Hicksville, N. Y.
17. St. Francis', Dallas, Texas.
18. The Rev. S. Henry White, Philadelphia, Pa.

the gifts, for they knew they would continue further in his life forever, and that some day the child might give to his child the same loving, priceless gifts they had given him.



Elizabeth Ann Loring, known to her family as Beth Ann and to her school mates as Liz, is a senior at the Annie Wright Seminary, Tacoma, Wash. Born in 1940, she is the daughter of a dentist practicing in Tacoma. Liz attended public schools until her junior year, when she entered the seminary. As a youngster, her main interest was nursing, but after an automobile accident three years ago, when she suffered a permanent back injury, she had to give up the idea of nursing. She is interested in the dance, particularly ballet; piano, which she has studied for some five years; and in art, developing her interest in the form of the hobby of making scrapbooks. For several summers she attended creative art classes, and was a member of an art club while in public school. Liz is an active member of the Mormon Church, and at present is a Sunday school secretary. Since coming to the seminary, she has been active in the athletic service club and the creative writing group, is a member of the glee club, and on the editorial board of the school annual. She expects to attend Brigham Young University in Provo, Utah, after graduation.

ANGLICAN CYCLE OF PRAYER

April

- 12. Derry and Raphoe, Ireland
- 13. Down and Dromore, Ireland
- 14. Dublin, and Glendalough, and Kildare, Ireland
- 15. Dunedin, New Zealand
- 16. Durham, England
- 17. East Bengal
- 18. East Carolina, U.S.A.

sorts and conditions

MY COLUMN for last week generated a little controversy in the office. In it I touched upon some of the inadequacies of human efforts to comprehend God. This emphasis seems to undercut not only the Church's confident proclamations about what God is like and what He has done, but also the individual Christian's sense of close relationship to his heavenly Father.

THE NATURAL question is whether it is profitable for a religious magazine to publish such irreligious reflections. If God, as God, is altogether different from man, and altogether beyond human comprehension, ought we not to stay away from this austere subject and remain content with our standard figures of speech about Him?

THE BOOK of Job manfully tackles an ancient theological problem which is still a live issue today. If a just and righteous God rules the world, why do men endure suffering, poverty, and disease? Job refused to accept the explanation of his friends that he had sinned some great sin, possibly without knowing it himself. Finally God gives His answer — but it is not one designed to satisfy human ideas of justice and fair play.

ESSENTIALLY, God's answer in the Book of Job is that His nature and His ways are past man's comprehension, that He cannot be called to account to explain Himself to man.

UNLIKE the explanations of his friends, this answer made sense to Job. In coming face to face with the mysteriousness of God's ways, he found that he knew God better than he did when he thought that he knew all about Him.

THIS COSMIC encounter of man with that which he does not understand and can never understand is a necessary step in religious experience. It is a part of knowing God.

ON THE OTHER hand, the analogies and figures of speech used by men in thinking about God and praying to Him are entirely valid. We do not have to rewrite the Lord's prayer to clean up its theological terminology: "Our metaphorical Father who art, so to speak, in heaven. . . ." We know what the words mean.

THROUGH observation of God's creation, we infer quite a bit about God;

through His revelation of Himself, we know quite a bit more. Our apprehension of the infinite comes to us in finite terms. Our descriptions of the indescribable are descriptions of His impact upon the world of time and space. All finite activity is the result of His infinite activity. When our eyes are opened to see, we find His fingerprints wherever we look.

AND YET, one of the deepest insights of mankind is that there is a great deal in the world that is not of God. Many of the things that carry His fingerprints are defaced by other fingers.

JUDAS and Pontius Pilate had in common with Jesus the fact that they were, in the language of the Bible, "made in the image of God." The Church, the devotional language of the Church, and the science of theology are all based on the confidence that God has given man the ability to distinguish which of these three people provides a permanently valid and accurate embodiment of the term, "the image of God."

OUR BELIEF in the divinity of Jesus is based on more than one line of reasoning. One of these lines is the discovery that the more we know of Him, the more we know about God. He shines upon our other apprehensions of the divine in this world and makes them both more vivid and more consistent with each other than before.

TAUGHT by our Lord and by the Jewish prophets who preceded Him, we call God our Father, and the word "Father" expands itself to take on a new meaning appropriate to God. An unfamiliar word — for example, to say that God is "our Uncle" — is screamingly inadequate, partly because it has not been filled up with the connotations of centuries of reflection and devotion, but also because the idea of fatherhood was a more suitable image.

SO, the language of theology and devotion, although it is always analogical, metaphorical, or symbolical, helps us to know God as we know our fellow human beings — not completely, or analytically, but as a Person who has relationships with us upon which we may rely.

WITH JOB, we know at times that we have encountered God, and that He was altogether beyond our understanding. Yet the truth of our analogies and metaphors and symbols remains. God is not our immediate male progenitor, nor is He our daddy. Nevertheless, He is our Father, and the more truly we apprehend Him in all His awesomeness and mystery, the more confidently will we affirm His Fatherhood. PETER DAY

BOYS

Guided Growth in a Friendly Atmosphere



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For detailed, illustrated information, write the Rector.

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Rev. Canon Sidney W. Goldsmith, Jr.
Rector and Headmaster
592 Shunway Hall
Shattuck School Faribault, Minnesota

When Writing Schools Please Mention
THE LIVING CHURCH

Church Schools

Here are listed educational institutions having close affiliation with — or special, although unofficial interest in — the Episcopal Church. Primary and secondary boarding and day schools are listed by states. There are separate lists of schools outside the U.S., and of colleges, seminaries, nursing schools, and training schools.

PRIMARY AND SECONDARY

BOARDING BOYS AND GIRLS

California

Bishop's School, La Jolla. (girls); 1909; Rosamond E. Larmour, headmistress; Canon Frederick J. Stevens, chaplain; grades 7-12; day and boarding; staff, 47; students, 247; tuition, \$750-\$800; room and board, \$1,350-\$1,400; limited scholarships; college preparatory.

Harvard School, North Hollywood. (boys)

Colorado

St. Nicholas School [see page 13].

Connecticut

Abbie Loveland Tuller School, Washington. (coed.)

Choate School, Wallingford. (boys)

Kent School, Kent. (boys)

Pomfret School, Pomfret. (boys)

Rectory School, Pomfret. 1920; John B. Bigelow, headmaster; Rev. Richard Day Clark, chaplain; boys, grades 4 to 8, boarding and day; girls, day only; faculty, 25; students, 125; tuition, room and board \$1,850; elementary, preparatory.

St. Margaret's School, Waterbury. (girls)

Salisbury School, Salisbury. (boys)

South Kent School, South Kent. (boys); 1923; L. Wynne Wister, headmaster; Rev. Peter Chase, chaplain; grades 8-12; faculty, 17; students, 129; \$2,200; varying according to means; college preparatory.

Watkinson School, Hartford. (boys)

Wooster School, Danbury. (boys)

Delaware

St. Andrew's School, Middletown. (boys); 1929; Robert Moss, headmaster; Rev. David Leech, chaplain; grades 8-12; faculty, 23; students, 158; \$500-\$1,800; under direction of Episcopal Church School Foundation; college preparatory.

District of Columbia

National Cathedral School, Washington. (girls); 1900; Katharine Lee, principal; Rev. Canon Robert George, chaplain; day, grades 4-12; boarding, grade 8-12; staff, 70; students, 410; \$800-\$875; tuition; boarding, \$2,250; 50 partial scholarships; college preparatory.

St. Albans School, Mount St. Alban, Washington. (boys) 1909; Canon Charles Martin, headmaster; Rev. Craig Eder, chaplain; grades 8-12, boarding; grades 4-12, day; faculty, 37; students, 412; day tuition, \$790-\$840; boarding, \$2,000.

Indiana

Howe Military School, Howe, Ind. (boys); 1884; Col. Burrett B. Bouton, headmaster; Rev. Robert Murphy, chaplain; grades 5-12; faculty, 35; students, 330; tuition, \$1,600; room and board, \$800; scholarships; college preparatory.

Iowa

St. Katharine's School, Davenport. (girls); 1884; Walter H. Lemley, headmaster; Very Rev. Russell K. Johnson, chaplain; grades kdg.-12, day; grades 6-12, boarding; boys accepted kdg. to 3d grade; faculty, 22; students, 145; tuition, \$175-\$600; room and board, \$1,000; tuition aid; diocesan school; college preparatory.

St. Monica's School, Des Moines. (girls)

Kansas

St. John's Military School, Salina. (boys); 1887; Col. R. L. Clem, rector; Rev. Maurice L. Harn,

chaplain; grades 4-12; faculty, 17; students, 155; tuition, room, and board \$1,400; grants in aid of \$250 each; college preparatory.

Kentucky

Margaret Hall School, Versailles. (girls); 1898; Sister Rachel, O.S.H., principal; Rev. Charles Ford, chaplain; grades 1-12, day; grades 7-12, boarding; boys admitted grades 1-3; faculty, 18; students, 117; day, \$150-\$310; boarding, \$700-\$1,550; varying according to need; conducted by the Order of St. Helena; college preparatory.

Maryland

Hannah More Academy, Reisterstown. 1832; Catherine O. Coleman, headmistress; Rev. Nelson W. Rightmyer, chaplain; grades preschool-12; day; boys, preschool-5; boarding, girls, 7-12; faculty, 32; students, 262; day tuition, to \$600; room and board, \$1,400; some scholarship help; diocesan school; college preparatory.

St. James School, St. James. (boys); 1842; Rev. John E. Owens, headmaster; Rev. Beverly Lamb,



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chaplain; grades 8-12; faculty, 15; students, 127; tuition, room and board \$1,800; college preparatory.

St. Paul's School, Brooklandville. 1849; S. Atherton Middleton, headmaster; Rev. James E. Cantler, chaplain; girls admitted as day students only, kindergarten-4; boys, kindergarten-12; boarding, 6-12; faculty, 35; students, 488; tuition, \$375-\$700; room and board, \$700-\$825; college preparatory.

Massachusetts

Brooks School, North Andover. (boys)

Groton School, Groton. (boys)

Lenox School, Lenox. (boys)

St. Anne's School, Arlington Heights. (girls); 1928; Sister Ruth, O.S.A., headmistress; Rev. Paul Wessinger, S.S.J.E., chaplain; grades 5-12; faculty, 17; students, 98; tuition, to \$450; room and board, to \$750, varying according to means; college preparatory, business, and general course.

St. Mark's School, Southboro. (boys)

Michigan

Cranbrook, Bloomfield Hills. (boys)

Kingswood School, Cranbrook, Bloomfield Hills. (girls)

Minnesota

St. James Military School, Faribault. (boys)

Saint Mary's Hall, Faribault. (girls); 1866; Martha Robbins, headmistress; Very Rev. John Mac Naughton, chaplain; grades 9-12; faculty 14; students, 80; \$1,800; some scholarships; under the auspices of the Church; college preparatory.

Shattuck School, Faribault. (boys); 1858; Rev. Sidney W. Goldsmith, Jr. rector and headmaster; Rev. Joseph M. McKee, chaplain; grades 9-12;

faculty, 39; students, 289; \$1,800; scholarships; diocesan school; college preparatory.

Mississippi

All Saints' Episcopal Junior College, Vicksburg. (girls); 1908; Rev. John M. Allin, rector; Rev. A. Blanchard Boyer, chaplain; grades 9-12 and 2 years college; faculty, 17; students, 111; tuition, \$340; including room and board, \$1,400; limited number of scholarships; college preparatory.

Okolona College, Okolona, Miss. (coed.) (ACI); 1902; W. Milan Davis, president, Rev. S. W. Foster, chaplain; grades 11-12 and 2 years college; faculty, 10; students, 153; tuition, \$90; room and board, \$188; general course.

Nebraska

Brownell Hall, Omaha. 1863; W. C. Henry, headmaster; Rev. William P. Reid, chaplain; boys, day only, pre-kindergarten-8; girls, day, pre-kindergarten-12, boarding, 9-12; faculty, 32; students, 242; tuition, \$300-\$700; room and board, \$1,100; scholarships; diocesan school, college preparatory.

New Hampshire

Holderness School, Plymouth. (boys)

Saint Mary's-in-the-Mountains, Littleton. (girls)
St. Paul's School, Concord. (boys) 1855; Rev. Matthew M. Warren, headmaster; Rev. John G. Shoemaker, chaplain; grades 7-12; faculty, 65; students, 449; tuition, room and board (for 1959-60) \$2,000; college preparatory.

New Jersey

St. John Baptist School, Mendham. (girls); 1880; Sister Mary Barbara, C.S.J.B., Sister Superior; Rev. E. J. Templeton, chaplain; grades 7-12; faculty, 19; students, 75; \$1,400; some scholarships available; college preparatory.

New York

Abbie Loveland Tuller School, Maycroft, Sag Harbor, L. I. (girls)

Cathedral Choir School, Cathedral Heights, New York. (boys); 1901; Alec Wyton, headmaster and master of choristers; Rev. Charles L. Bennett, chaplain; grades 4-8; faculty, 10; students, 41; day and boarding; day, \$300; boarding, \$900; choir school of the Cathedral of St. John the Divine.

Cathedral School of St. Mary, Garden City. 1877; Mary H. Russell, dean; Edward Wisbauer, Jr., chaplain; boys, nursery-4; girls, day, nursery-12; boarding, 5-12; faculty, 43; students, 321; tuition, \$375-\$850; including room and board, \$1,950; scholarships; college preparatory.

Darrow School, New Lebanon. (boys)

DeVeaux School, Niagara Falls. (boys); 1853; Morison Brigham, headmaster; Rev. Alec Pudwell, chaplain; day and boarding; grades 7-12; faculty, 14; students, 128; tuition, \$900-\$1,000; room and board \$900-\$1,000; diocesan school, college preparatory.

Greer School, Hope Farm. (coed.); 1906; Dr. Randle Elliott, director; Rev. Raymond Cunningham, Jr., chaplain; grades 1-12; faculty, 20; students, 186; tuition ranges from 0-\$2,000; college preparatory, vocational, and commercial.

Hoosac School, Hoosick. (boys); 1889; Roger G. Cooley, Ph.D., headmaster; Rev. James L. Whitcomb, acting chaplain; day and boarding; grades 8-12; faculty, 9; students, 60; tuition, \$600; room and board, \$1,075; college preparatory.

Malcolm Gordon School, Garrison-on-Hudson. (boys); 1927; David C. Gordon, headmaster; Rev. T. Carleton Lee, chaplain; grades 5-8; faculty, 5; students, 30; \$2,000; scholarships.

Manlius School, Manlius. (boys)

St. Agnes' School, Albany. (girls)

Saint Mary's School, Peekskill. (girls); 1867; Sister Superior Mary Regina, CSM; Rev. Richard A. Isaac, chaplain; day and boarding; grades 9-12; faculty, 15; students, 104; \$1,800; scholarships; college preparatory.

St. Paul's School, Garden City. (boys); 1877; Rev. Nicholas M. Feringa, headmaster; Rev. Charles Geerts, chaplain; grades 5-12; faculty, 25; students, 274; tuition, \$1,000; boarding, \$1,800; connected with Cathedral of the Incarnation; college preparatory.

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Patterson School, Lenoir. (boys); 1909; George F. Wiese, superintendent; Rev. Floyd W. Finch, chaplain; grades 7-12; faculty, 9; students, 85; \$1,075; owned by diocese of Western North Carolina; college preparatory.

St. Mary's Junior College, Raleigh. (girls)

Ohio

Bethany School for Girls, Glendale. 1898; Sister Virginia Cecilia, sister in charge; Rev. R. J. Spinner, chaplain; grades 1-9; faculty, 7; students, 50; room and board, \$60 to \$80 per month; tuition varying according to means; under direction of Sisters of the Transfiguration; general course.

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Grier School, Tyrone. (girls)

Valley Forge Military Academy Foundation, Wayne. (boys)

Rhode Island

St. Andrew's School, West Barrington. (boys); 1893; Herbert W. Spink, headmaster; Rev. W. Owings Stone, chaplain; grades 4-12; faculty, 12; students, 35; tuition, room and board, \$840; varying according to means; general and college preparatory.

St. George's School, Newport. (boys)

South Dakota

Hare School Dormitory, Mission. (Indian boys)

St. Elizabeth's School, Wakpala. (Indians, Coed.)

St. Mary's School for Indian girls, Springfield. S. D. 1873; Kenyon Cull, headmaster; grades 5-12; faculty, 7; students, 50; tuition, room and board \$150; college preparatory.

Tennessee

St. Andrew's School, St. Andrews. (boys)

St. Mary's School, Sewanee. (girls); 1902; grades 9-12; Rev. Julien Gunn, O.H.C. chaplain; Sister Superior, CSM; grades 9-12; faculty, 18; students, 61; \$350-\$1500; scholarships; college preparatory.

Sewanee Military Academy, Sewanee. (boys); 1857; Col. Craig Alderman, superintendent; Rev. Frank V. D. Fortune, chaplain; grades 8-12; faculty, 27; students, 275; \$1,500; college preparatory.

Texas

St. Mark's School of Texas, Dallas. (boys)

Saint Mary's Hall, San Antonio. (girls)

St. Stephen's Episcopal School, Austin. (coed)

Texas Military Institute, San Antonio. (boys); 1886; Addison B. Craig, headmaster; Rev. Harland M. Irvin, Jr., chaplain; grades 8-12; girls accepted summer sessions only; faculty, 25; students, 225; tuition, \$525; room and board, \$975; scholarships; college preparatory.

Utah

Rowland Hall, Salt Lake City. (girls); 1880; Mrs. Elizabeth T. Corr, principal; Rt. Rev. Richard S. Watson, chaplain; preschool-grade 12; boarders grades 7-12; boys preschool-grade 3; faculty, 26; students, 225; tuition, \$550; room and board, \$900; scholarships; college preparatory.

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Rock Point School for Girls, Burlington.

Virginia

Blue Ridge School, St. George, Greene Co. (coed.)

Chatham Hall, Chatham. (girls)

Christchurch School, Christchurch. (boys); 1921; Robert M. Yarbrough, headmaster; Rev. C. V. Covell, chaplain; day and boarding; grades 8-12; faculty, 13; students, 128; \$500, day; \$1,500, boarding; one of seven Church schools operated by diocese of Virginia; college preparatory.

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St. Christopher's School, Richmond. (boys)

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Stuart Hall, Staunton. (girls); 1843; Martha Dabney Jones, headmistress; Rev. Victor S. Ross, Jr.,

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Washington

Annie Wright Seminary, Tacoma. (girls, kindergarten-12; boys, kindergarten only); 1884; Ruth Jenkins, headmistress; Rev. Wilbur C. Woodhams, chaplain; faculty, 55; students, 300; tuition, \$300-\$650; boarding and tuition, \$2,100-\$2,200; scholarships; college preparatory.

St. Paul's School, Walla Walla. (girls). 1872; Marjorie W. Sallie, headmistress; Rev. David S. Alkins, chaplain; grades 6-12; faculty, 10; students, 90; tuition, \$400-\$600; boarding, including tuition, \$1,450; scholarships; college preparatory.

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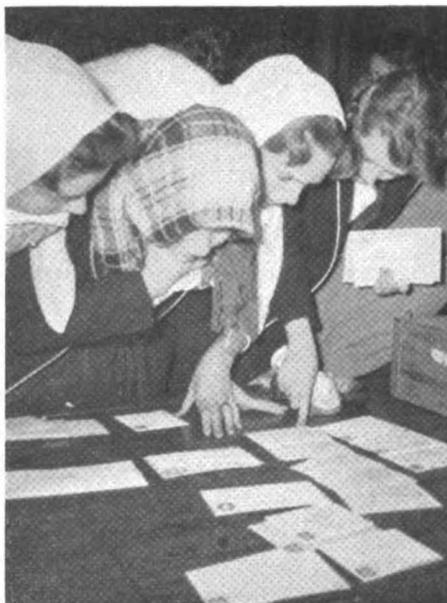
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Mail time at St. Mary's, Sewanee [p. 22].

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St. Paul's Day School, Spring Hill.

Arizona

St. Luke's Day School, Prescott.

Arkansas

Christ Church Episcopal School, Forrest City.
Trinity Cathedral Day School, Little Rock.
Trinity Episcopal Day School, Pine Bluff.
Trinity Interim Academy, Little Rock. (coed.); 1958; Mrs. James B. Gates, director of studies; Very Rev. Charles A. Higgins, dean; grades 10-12; faculty, 9; students, 28; tuition, \$860; scholarships; sponsored by Trinity Cathedral for its own young people only; college preparatory.

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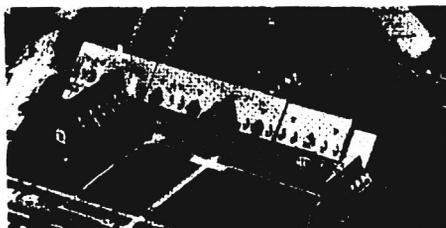
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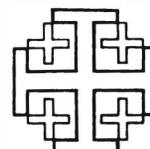
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Episcopal Day School, Pensacola.
Grace Chapel Parish School, Jacksonville.
Holy Comforter Kindergarten, Tallahassee.
Holy Trinity Episcopal Parish Day School, Melbourne. (coed.); 1957; Rev. W. F. Hays, headmaster; kdg. to grade 6; faculty, 9; students, 173; \$250; tuition varying according to means.
St. John's Parish Day School, Tampa.
St. Mark's Episcopal Parish Day School, Cocoa.
St. Mary's Parochial School, Tampa.
St. Paul's Kindergarten, Quincy.
St. Paul's by-the-Sea Episcopal Kindergarten, Jacksonville Beach.
St. Peter's Church Day School, St. Petersburg.



Episcopal Church Photo

Student government in action at Voorhees Junior College, Denmark, S. C. [see page 34].

St. Philip's Day Kindergarten, Coral Gables.
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Georgia

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Applewild School, Fitchburg.
 East Forest Park Nursery School, Springfield.

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Christ Episcopal Day School, Bay St. Louis.
 St. Andrew's Episcopal Day School, Jackson.
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 St. Bernard's School, Gladstone.
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 St. Mary's Hall, Burlington; (coed.); 1836; Mrs. Thomas Slater, principal; Rev. Randall J. Conklin, chaplain; boys, kdg. to grade 8; girls, kdg. to grade 12; faculty, 25; students, 215; tuition, \$300 to \$700; college preparatory.
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 Christ Church Nursery School, Oyster Bay, L. I.
 Church of the Heavenly Rest Day School, 2 E. 90th St., New York.
 Daily School of Grace Church Parish House, 254 Hicks St., Brooklyn.
 Grace Church School, 86 4th Ave., New York, (coed.); 1894; E. Allison Grant, headmaster; Rev. Louis W. Pitt, chaplain; kdg. to grade 8; faculty, 25; students, 220; tuition \$425-\$725, varying according to means.
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 St. Esprit School, 109 E. 6th St., New York.
 St. Hilda's and St. Hugh's School, 621 W. 113th St., New York. (coed.) 1950; Rev. Mother Ruth, CHS, headmistress; Rev. Canon Edward N. West, chaplain; grades nursery-12; faculty, 30; students, 360; \$375-\$500.
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 St. John's Nursery School, 51 Colonial Circle, Buffalo.

St. Luke's School, Trinity Parish, 487 Hudson St., New York. (coed.)
 St. Mark's Church School, 33 82d St., Jackson Heights.
 Trinity Episcopal Day School, Roslyn, L. I.
 Trinity School, 139 W. 91st St., New York. (boys)
 Webster Day School of St. Joseph's Episcopal Church, 217 100th Ave., Queens Village.
 Woodhull Day and Preparatory School, Hollis.

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 Ravencroft School, Raleigh.
 St. Francis' Kindergarten, Rutherfordton.
 St. James' Kindergarten, Wilmington.
 St. Martin's Kindergarten School, Charlotte.
 St. Peter's Day School, Washington.
 The Kindergarten, Rocky Mount.

Ohio

St. Simon's School, Cincinnati.

Oklahoma

Casady School, Oklahoma City, Okla. (coed.); 1947; Howard W. Taber, headmaster; Rev. Sam Botkin, chaplain; kdg. to grade 12; faculty, 50; students, 590; tuition \$350-\$750, varies according to means; college preparatory.
 St. John's Day School, Oklahoma City.
 Seabury Pre-Kindergarten Play School, Tulsa.

Pennsylvania

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 Episcopal Academy, City Line, Overbrook, Philadelphia. (boys)
 Meadowbrook School, Meadowbrook.
 Montgomery School, Wynnwood.
 Oak Road Day School, Philadelphia.
 Pen Ryn All Saints' Episcopal School, Andalusia.
 St. Edmund's Academy, 5705 Darlington Rd., Pittsburgh 17. 1947; J. Robert Izod, headmaster; Rev. Hugh S. Clark, chaplain; girls, nursery and kdg.; boys, nursery to grade 8; faculty, 15; students, 170; tuition, \$300 to \$610; scholarships.
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 The General Theological Seminary, New York City

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 Protestant Episcopal Theological Seminary, Alexandria, Va.
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Rhode Island

St. Dunstan's School, Providence. (boys)

St. Michael's School, Newport. (coed.); 1938: William A. Glynn, headmaster; Rev. Alan P. Maynard, chaplain; nursery-grade 8; faculty, 18; students, 178; tuition, \$255-\$450; scholarships.

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Episcopal Day School, Greenville.

Episcopal Day School of Rock Hill, Rock Hill.

Heathwood Hall Episcopal School, Columbia.

Mead Hall, Aiken.

Porter Academy, Charleston.

St. Martin's Pre-School Kindergarten, Columbia.

South Dakota

All Saints' School, Sioux Falls.

Tennessee

St. George's Church Day Kindergarten, Nashville.

St. Mary's Episcopal School, Memphis.

St. Paul's Parish Day School, Kingsport. Mrs.

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All Saints' Parish Day School, Fort Worth.

Christ Episcopal Day School, Nacogdoches.

Church of the Good Shepherd School, Austin.

Episcopal Church Day School, Wichita Falls.

Episcopal Day School, Brownsville.

Holy Cross Day School, Paris.

Holy Trinity Day School, Dallas.

Mary Boswell's School, Dallas.

St. Alban's Day School, Harlingen.

St. Andrew's Day School, Amarillo.

St. Andrew's Episcopal School, Austin.

St. Cyprian's Day School, Lufkin.

St. Francis Day School, Houston.

St. George's Day School, Dallas.

St. George Episcopal Kindergarten, Austin.

St. James' Day School, Texarkana.

St. John's Day School, Abilene.

St. John's Parish Day School, Dallas.

St. John's School, Houston.

St. Luke's Episcopal School, San Antonio.

St. Luke's in-the-Meadow School, Fort Worth.

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St. Mark's Day School, Mt. Pleasant.

St. Matthew's Day School, Dallas.

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St. Michael's Parish Day School, Houston.

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Charles Wright Academy, Tacoma. 7732 Chambers Creek Rd., Tacoma 66. 1957; Wallace W. Melton, Jr., headmaster; Rev. George Ziegler, chaplain; girls, kdg. only; boys, kdg. — grade 7; faculty, 7; students, 83; tuition, \$300-\$600; scholarships.

St. George's School, Rt. 5. Spokane. (coed.); 1955; Rev. Robert G. Metters, headmaster; Rev. John P. Moulton, chaplain; grades 7-12; faculty, 13; students, 67; tuition, \$600-\$700; financial aid available; college preparatory. (Some boarders placed in private homes; boarding facilities planned.)
St. Thomas' Day School, Medina.



Place for peaceful meditation: Virgin's Garden, Bethany School, Glendale, Ohio [page 22].

Wisconsin

St. Mark's Nursery School, Milwaukee.
Wauwatosa Nursery School, Wauwatosa.

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Central America

St. Mark's Episcopal School, Bluefields, Nicaragua. (coed.); 1900; Lucien Edward Churnside, headmaster; kdg.-grade 6; faculty, 10; students, 275; tuition varies according to means.

St. Mark's School, Puerto Limon, Costa Rica.

Haiti

Holy Trinity School, (in memory of Grace Merritt Stewart), Port-au-Prince. (girls)

Hawaii

Hawaii Preparatory Academy, Kamuela.
Iolani School, Honolulu. (boys); 1862; Rev. S. F. Nishi, chaplain; grades kindergarten-12; faculty, 50; students, 970; tuition, \$315-\$430; room and board, \$650-\$750; college preparatory.

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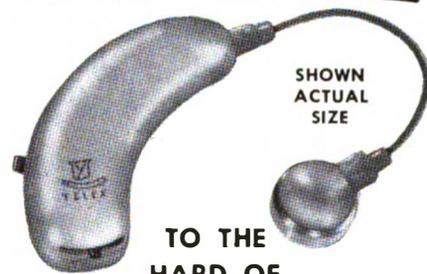
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Chapel of St. Stephen's School, Austin, Texas [p. 22], seems to reflect, in its architecture, the past, the present, and the great southwest of the United States.

St. Andrew's Priory, Honolulu. (girls); 1867; Sister Evelyn Ancilla, C.T., Superior; kindergarten-12th grade; day only; students, 565; tuition, \$270; scholarships; diocesan girls' school; college preparatory.

Philippines

Acupan School, Balatoc, Baguio (coed.); grades 1-6; day; 150 students.

All Saints' School, Bontoc, Mt. Province (coed.); kdg.-grade 7; day and boarding; 210 students.

Brent School, Baguio City. (coed.); 1909; Rev. Alfred L. Griffiths, headmaster; Rev. William Houghton, chaplain; day, kdg.-grade 12; boarding, grades 3-12; faculty, 33; students, 220; tuition, \$225-\$350; room and board, \$600; college preparatory.

Easter School, Baguio City. (coed.); grades 1-6; day and boarding; 140 students.

Epiphany Chapel, La Trinidad. (nursery school). Good Shepherd Mission School, Calarian, Zamboanga. (coed.); grades 1-7; day; 110 students.

Holy Angela's Chapel, Pico, La Trinidad. (nursery school).

Holy Cross School, Tukuran, Bontoc. (coed.); grades 1-4; day; 70 students.

Holy Trinity Kindergarten School, Zamboanga. 50 students.

St. Alfred's School, Tamboan, Besao. (coed.); grades 1-4; day; 50 students.

St. Andrew's Mission, Kapangan. (nursery school). St. Andrew's Theological Seminary, Quezon City. (men); 5 years post high-school; boarding; 65 students.

St. Barnabas' Chapel, Alab. (nursery school).

St. Barnabas' School, Alab, Bontoc. (coed.); grades 1-4; day; 90 students.

St. Benedict's Mission, Besao. (nursery school).

St. Dunstan's School, Katangan, Besao. (coed.); grades 1-2; day; 30 students.

St. Francis of Assisi, Upi. (nursery school).

St. Gregory's School, Bagnen, Bauko. (coed.); grades 1-6; day; 100 students.

St. Gabriel's Chapel, Lubong. (nursery school).

St. Hilda's Training Center, Tadian, Kayan. (women); 1 year post high school; boarding; 6 students.

St. James' School, Besao, Mt. Province. (coed.); grades 5-7; day and boarding; 50 students.

St. Joseph's School, Mainit, Bontoc. (coed.); grades 1-2; day; 45 students.

St. Luke's Hospital School of Nursing, Manila. 1907; Mrs. Ester A. Santos, principal; Rev. Albert Masferre, chaplain; faculty, 24; students, 115; tuition, \$140-\$300.

St. Mary's Mission, Sagada. (nursery school).

St. Mary's School, Sagada, Mt. Province. (coed.); grades 5-7 and high school; day and boarding; 285 students.

St. Matthew's School, Banga-an, Sagada. (coed.); grades 1-5; day; 85 students.

St. Michael and All Angels, Tadian. (nursery school).

St. Michael's School, Guina-ang, Bontoc. (coed.); grades 1-2; day; 50 students.

St. Paul's Memorial School, Balbalasang, Kalinga. (coed.); high school; day and boarding; 75 students.

St. Paul's Mission, Balbalasang. (nursery school).

St. Paul's Mission, Utocan. (nursery school).

St. Stephen's School, Manila. (coed.); kdg.-high school; day; 2,000 students.

St. Thomas Mission, Tabuk. (nursery school).

St. Thomas' School, Balili, Bontoc. (coed.); grades 1-2; day; 30 students.

Puerto Rico

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Holy Trinity Parochial School, Ponce.

Incarnation Church Kindergarten, Roosevelt.

St. Andrew's School, Mayaguez.

St. John's Cathedral Academy, San Juan.

St. Luke's Episcopal Hospital School of Nursing, Ponce.

St. Mary the Virgin Parochial School, Ponce.

Republic of Panama

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Carleton College, Northfield, Minn. (coed.); 1866; Dr. Laurence M. Gould, president; four-year college; faculty, 107; students, 1,050; \$1,925; liberal arts.

Hobart College, Geneva, N. Y. (men); William Smith College (women).

Kenyon College, Gambier, Ohio; (men); 1824; F. Edward Lund, president; Rev. B. Whitman Dennison, chaplain; faculty, 55; students, 508; tuition, \$1,050 (in 1959-1960); room and board, \$680-\$730; liberal arts and sciences.

Okolona College, Okolona, Miss. (coed.) (ACI) (see Primary and Secondary Boarding Schools).

St. Augustine's College, Raleigh, N. C. (coed.); 1867; Dr. James A. Boyer, president; Rev. Joseph N. Green, Jr., chaplain; faculty, 37; students, 475; tuition, \$288-\$346, room and board, \$382; liberal arts. (ACI)

St. Mary's Junior College, Raleigh, N. C. (women)

St. Paul's College, Lawrenceville, Va. (coed.) (ACI)

Shimer College, Mount Carroll, Ill. (coed.) 1853; F. Joseph Mullin, president; Rev. Warner C. White, chaplain; faculty, 21; students, 172; tuition, \$750; room and board, \$945; liberal arts.

Trinity College, Hartford, Conn. (men); 1823; Albert C. Jacobs, president; Rev. J. Moulton Thomas, chaplain; faculty, 113; students, 985;

tuition, \$1,050; room and board, \$230-\$280; scholarships; liberal arts.

University of the South, Swanee, Tenn. (men), 1857; Dr. Edward McCrady, vice-chancellor; Rev. David B. Collins, chaplain; faculty, 55; students, 571; tuition, \$960; room and board, \$640; liberal arts.

Voorhees School and Junior College, Denmark, S. C. (ACI)

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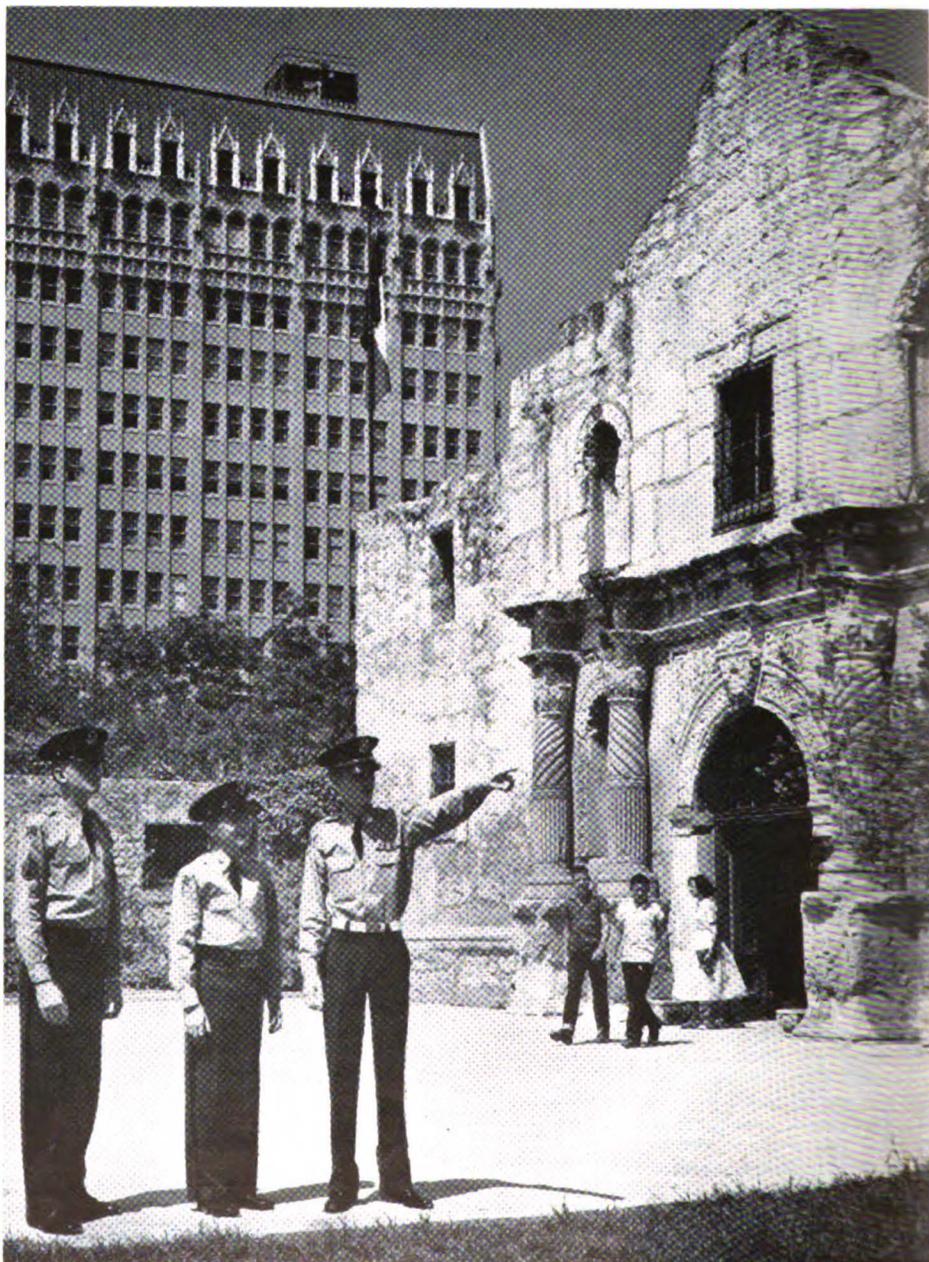
Berkeley Divinity School, 140 Prospect St., New Haven 11, Conn.; 1854; Very Rev. Richard H. Wilmer, Jr., dean; faculty, 20; students, 97; tuition, \$325; room and board, \$525; scholarships.

Bexley Hall, Divinity School of Kenyon College, Gambier, Ohio, 1824; Rev. Robert J. Page, acting dean; Rev. B. W. Dennison, chaplain; faculty, 8; students, 45; tuition, \$300; room and board, \$540.

Church Divinity School of the Pacific, 2451 Ridge Rd., Berkeley, Calif.; 1893; Very Rev. Sherman E. Johnson, dean; faculty, 11 (full time); students, 154; tuition, \$210; room and board, \$540.

Divinity School of the Protestant Episcopal Church, 4205 Spruce St., Philadelphia; 1857; Very Rev. Albert Lucas, acting dean; Rev. Vincent F. Pottle, chaplain; faculty, 15; students, 58; tuition, \$400; room and board, \$450.

Texas Military Institute students [see page 22] are getting to be almost as much a part of San Antonio as the Alamo which they are inspecting here.



Episcopal Theological School, 99 Brattle St., Cambridge 38, Mass.; 1867; Very Rev. John B. Coburn, dean; faculty, 17; students, 109; tuition, \$350; room and board, \$600.

Episcopal Theological Seminary in Kentucky, Lexington, Ky. 1832 (reactivated 1951); Rt. Rev. William R. Moody, rector and acting dean; faculty, 14; students, 21.

Episcopal Theological Seminary of the Southwest, Austin, Tex.

General Theological Seminary, Chelsea Square, New York 11, N. Y. Very Rev. Lawrence Rose, dean; Rev. Arthur C. Kelsey, chaplain; faculty, 26; students, 210; tuition, \$250; room and board, \$500.

George Mercer, Jr., Memorial School of Theology, 65 Fourth St., Garden City, N. Y.; 1955; Very Rev. Robert F. Capon, dean; Rev. Harold R. Bronk, chaplain; faculty, 20; students, 43; tuition, \$100-\$200; scholarships; pre-theology and theology.

Nashotah House, Nashotah, Wis. 1842; Very Rev. Edward S. White, dean; Rev. John K. Mount, chaplain; faculty, 8; students, 52; \$800.

Protestant Episcopal Theological Seminary in Virginia, Alexandria, Va.; 1823; Very Rev. Jesse M. Trotter, dean; faculty, 18; students, 185; tuition, \$336-\$435; room and board, \$90-\$460.

School of Theology, University of the South, Sewanee, Tenn. 1857; Dr. Edward McCrady, vice-chancellor; Rev. David B. Collins, chaplain; faculty, 11; students, 79; tuition, \$580; room and board, \$640.

Seabury-Western Theological Seminary, 2122 Sheridan Road, Evanston, Ill. 1858; Very Rev. Charles U. Harris, president; faculty, 13; students, 61; tuition, \$360; room and board, \$450.

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New York Training School for Deaconesses, New York City.

St. Margaret's House, Berkeley 9, Calif. 1914; Katharine A. Grammer, dean; faculty, 5; students, 21; tuition, \$9 per unit to \$105; room and board, \$250; Christian education.

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Hospital of the Good Samaritan, San Francisco.

Norton Memorial Infirmary School of Nursing, Louisville, Ky.

Presbyterian St. Luke's Hospital, Chicago, Ill.

Reynolds Memorial Hospital, Glendale, W. Va.

School of Nursing of Church Home and Hospital, Baltimore, Md.

St. Barnabas' Hospital, Minneapolis.

St. John's Episcopal Hospital School of Nursing and Medical Technology, 480 Herkimer St., Brooklyn 13, N. Y. 1896; Paul J. Connor, Jr., director; Rev. Charles Edward Gus, chaplain; faculty, 20; students, 114; tuition, 0-\$350 for three year course; scholarships; three year nursing course, one year medical technology course.

St. Luke's Division of St. Luke's Memorial Hospital Center, Utica, N. Y.

St. Luke's Hospital, Denver, Colo. 1892; Lillian De Young, director; Rev. Robert L. Evans, chaplain; faculty, 12; students, 120; tuition for three years, \$1,780; room and board first year only, \$600.

St. Luke's Hospital, Kansas City, Mo.

St. Luke's Hospital, New York City.

St. Luke's Hospital, Racine, Wis.

St. Luke's Hospital School of Nursing, Davenport, Iowa. 1895; Eleanor M. Lofthouse, director; Very Rev. Russell K. Johnson, chaplain; faculty, 7; students, 70; tuition, \$850 for three years; scholarships; male students and Negro students accepted.

St. Luke's Hospital School of Nursing, San Francisco. 1889; Mrs. Ruth Gaddy, director; Rev. Fordyce Eastburn, chaplain; faculty, 9; students, 97; tuition, \$800 for three year course.

St. Luke's Hospital School of Nursing, St. Louis, Mo.

St. Luke's Memorial Hospital, Pittsburgh, Pa.

St. Margaret Memorial Hospital, Pittsburgh.

St. Mark's Hospital, Salt Lake City, Utah.

St. Mary's Hospital for Children, School for Nursery Nurses, Bayside, Queens, N. Y.

DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

The Rev. Charles W. Clash, retired priest of the diocese of Delaware, died in Wilmington, Del., on March 25, at the age of 74.

Dr. Clash was born in Centreville, Md. He was graduated from General Theological Seminary in 1909, and received the S.T.D. degree from GTS in 1954. In 1934, Dr. Clash was awarded the D.D. degree from the University of Delaware.

He was ordained to the priesthood in 1910 and served on the staff of Grace Church, New York City, from 1909 to 1913. From 1914 to 1918, he was dean of the Cathedral of St. Mary and St. John, Manila, P. I., and from 1918 to 1919, Dr. Clash was a chaplain of the A.E.F. He was rector of Immanuel Church from 1919 until his retirement in 1957.

Dr. Clash was a member of the diocesan standing committee from 1922 to 1943, and deputy to General Convention in 1934, 1937, and 1940. He was past president of the Sons of the American Revolution, a member of the Torch Club, and past grand chaplain of the Masonic Grand Lodge of Delaware.

Survivors include his wife, a daughter, Susan F. Clash, and a brother, Donald F. Clash, all of Wilmington.

Delphine Schmitt, editor of the *Colorado Episcopalian*, and Colorado correspondent for THE LIVING CHURCH for some years, died at St. Luke's Hospital, Denver, Colo., on March 26. Miss Schmitt had been editor of the *Colorado Episcopalian* since its beginning 18 years ago.

She was born in Denver, in 1892. Miss Schmitt was a graduate of Colorado College, and received the M.A. degree from the University of Denver. She later studied at St. Hugh's College, Oxford University, the University of Colorado, and Mills College, California.

Miss Schmitt was a communicant of St. Andrew's Church, and spent much of her leisure time serving the Church in the diocese of Colorado.

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THE LIVING CHURCH

CHURCH DIRECTORY

LITTLE ROCK, ARK.

TRINITY CATHEDRAL 17th & Spring
Very Rev. C. Higgins, dean; Rev. W. Egbert, c
1 blk E. of N-5 Hwy 67
Sun 7:30, 9:25, 11

GLENDALE, CALIF.

HOLY APOSTLES' 1003 So. Verdugo Rd.
Rev. Robert Spicer-Smith, r
Sun H Eu 8, 9:30 (2, 4S), 11 (1, 3, 5S); C by appt

LOS ANGELES, CALIF.

ST. MARY OF THE ANGELS 4510 Finley Ave.
Rev. James Jordan, r
Sun: Masses 9, 11, MP 10:40, EP & B 5:30;
Daily 9; C Sat 4:30 & 7:30

WASHINGTON, D. C.

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8; Mass
daily 7; also Tues & Sat 9:30; Thurs & HD 12 noon;
MP 6:45, EP 6; C Sat 5-7

CORAL GABLES, FLA.

ST. PHILIP'S Coral Way at Columbus
Rev. John G. Shirley, r; Rev. Robert G. Therp, c;
Rev. Ralph A. Harris, choirmaster
Sun 7, 8, 9:15, 11, and Daily; C Sat 5

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Terpen Drive
Sun 7:30, 9, 11, & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Fri & Sat 4:30-5:30

LAKE WALES, FLA.

GOOD SHEPHERD 4th St. & Bullard Ave.
Sun HC 8, Family Service 9:30, 1 S HC 11; others
MP; HC Tues & HD 7; Thurs HC 10; C by appt

COCONUT GROVE, MIAMI, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Rev. Den H. Copeland, r; Rev. Wm. J. Bruninga,
Rev. George R. Taylor, Ass'ts; Rev. Warren I.
Denmore, Headmaster & Director of Christian Ed.
Sun: 7, 8, 9:15 & 11 HC; Daily HC 7:30; C Sat 4:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 6:30, 7:30, 9, 11; Daily 7:30, 5:45; Thurs &
HD 10; C Sat 5-6

ATLANTA, GA.

OUR SAVIOUR 1068 N. Highland Ave., N.E.
Sun: Masses 7:30, 9:15, 11, Ev & B 8; Wed 7;
Fri 10:30; Other days 7:30; C Sat 5

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun H Eu 7:30, 9, 9:15 (Children's), 11, MP 8:30,
CH 5, 9, EP 5:30; Weekdays: H Eu 7, 10; also
Wed 6:15; also Fri (Requiem) 7:30; MP 9:45,
EP 5:30; C Sat 4:30-5:30, 7:30-8:30 & by appt

NEW ORLEANS, LA.

ST. ANNA'S (Little Church Around the Corner)
1313 Esplanade Ave., Rev. Louis A. Parker, M.A., r
Sun 7:30, 9:30 & 11; Wed 10; HD as anno

ST. GEORGE'S

4600 St. Charles Ave.
Rev. Wm. P. Richardson, Jr., r
Sun 7:30, 9:15, 11; Wed & HD 9:30

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Frank MacD.
Spindler, M.A., S.T.B., c
Sun 7:30, 9:15, 11 & Daily

OLD ST. PAUL'S

Charles St. at Saratoga
Rev. F. W. Kates, r; Rev. A. N. Redding, c
Sun 8 HC, 11 MP or HC & Ser, 4:30 EP & Ser;
Daily 12:20 to 12:50; HC Tues & Thurs 11 &
12:20, HD 11, Wed 7:30

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

BOSTON, MASS.

ALL SAINTS' at Ashmont Station, Dorchester
Revs. S. Emerson, T. J. Hayden, R. T. Loring
Sun 7:30, 9, MP 10:45, 11, 7:30; Daily 7, (ex Sat
8:30) & Wed 10; EP 5:45; C Sat 5 & 8

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30, Daily: 6:30

KANSAS CITY, MO.

GRACE AND HOLY TRINITY CATHEDRAL
415 W. 13th St.
Very Rev. D. R. Woodward, dean; Rev. J. C. Soutar,
Rev. R. S. Hayden, canons
Sun 8, 9:30, 11 & daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, S.T.D., r
Sun HC 8, 9, 11 1S, MP; HC Tues 7, Wed 10

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r; Rev. Phillip E. Pepper, c
Sun Masses 8, 9:30, 11:15 (Sol); Daily 7, (ex
Thurs) 10; Sat 7 & 10; C Sat 4:30-5:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

CATHEDRAL CHURCH OF ST. JOHN THE DIVINE
112th St. and Amsterdam Ave.
Sun HC 7, 8, 9, 10; MP, HC & Ser 11; Ev & Ser 4;
Wkdys: HC 7:30 (6 & 10 Wed); MP 8:30; Ev 5

ST. BARTHOLOMEW'S

Park Ave. and 51st St.
Rev. Terence J. Finley, D.D., r
8, 9:30 HC, 11 M Service & Ser, 9:30 & 11, Ch S,
4 EP (Spec. Music); Weekdays HC Tues 12:10;
Wed & Saints' Days 8; Thurs 12:10; Organ Recitals
Wed 12:10; EP Daily 5:45. Church open daily for prayer.

SAINT ESPRIT

109 E. 60 (Just E. of Park Ave.)
Rev. René E. G. Vaillant, Ph.D., Th.D., r
Sun 11. All services & sermons in French

GENERAL THEOLOGICAL SEMINARY CHAPEL

Chelsea Square, 9th Ave. & 20th St.
Daily MP & HC 7; Daily Cho Ev 6

HEAVENLY REST

5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12 & 5:30; HD HC 7:30 & 12

ST. IGNATIUS'

West End Ave. & 87th St.
Sun 8:30, 10:15 (Sol); Daily (ex Mon) 7:30;
Wed 8 Ev & B; C Sat 4-5

ST. MARY THE VIRGIN

Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun: Low Masses 7, 8, 9, (Sung), 10: High Mass 11;
B 8; Weekdays: Low Masses 7, 8, 9:30; Fri 12:10;
C Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8,
Sat 2-5, 7-9

RESURRECTION

115 East 74th
Rev. A. A. Chambers, S.T.D., r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 11 (Sol); Daily
7:30 ex Sat; Wed & Sat 10; C Sat 5-6

ST. THOMAS

5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 (1S) MP 11, Organ Recital
3:30, EP Cho 4; Daily ex Sat HC 8; Thurs 11;
HD 12:10; Noonday ex Sat 12:10

THE PARISH OF TRINITY CHURCH

Rev. John Heuss, D.D., r

TRINITY

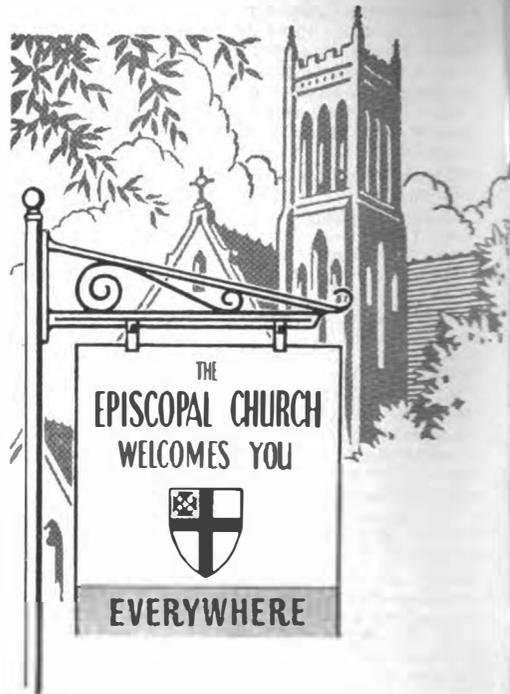
Broadway & Wall St.
Rev. Bernard C. Newman, S.T.D., v
Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
12, Ser 12:30 Tues, Wed, & Thurs, EP 5:15 ex Sat;
Sat HC 8; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL

Broadway & Fulton St.
Rev. Robert C. Hunsicker, v
Sun HC 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Int & Bible
Study 1:05 ex Sat; EP 3; C Fri 3:30-5:30 & by
appt; Organ Recital Wednesday 12:30

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 12 noon; C by appt



NEW YORK, N. Y. (Cont'd.)

ST. LUKE'S CHAPEL 487 Hudson St.

Rev. Paul C. Weed, Jr., v
Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
8-9, & by appt

ST. AUGUSTINE'S CHAPEL 292 Henry St.

Rev. C. Kilmer Myers, S.T.D., v
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.

Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

POUGHKEEPSIE, N. Y.

CHRIST CHURCH Academy & Barclay Sts.

Rev. R. E. Terwilliger, Ph.D., r; Rev. L. H. Uyekl,
B.D., c
Sun 8 HC, 9:15 MP (1st & 3rd), HC (2nd & 4th),
9:15 Ch S, 10:15 Children's Service, 11 HC (1st &
3rd), MP (2nd & 4th)

MUSKOGEE, OKLA.

GRACE Court Street at Sixth

Rev. J. L. B. Williams, M.A., r
Sun 8, 10, 5; Weds 5:45; Tel. Murray 7-5416

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.

Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30;
Thurs & Sat 9:30; Wed & Fri 12:10; C Sat 12-1

RICHMOND, VA.

ST. LUKE'S Cowardin Ave. & Bainbridge St.

Rev. Walter F. Hendricks, Jr., r
Sun Masses: 7:30, 11, Mat & Ch S 9:30; Mass
daily 7 ex Tues & Thurs 10; Sol Ev & Sta 1st
Fri 8; Holy Unction 2d Thurs 10:30; C Sat 4-5

WHITE SULPHUR SPRINGS, W. VA.

ST. THOMAS' Near Greenbrier Hotel

Rev. Edgar L. Tiffany
Sun 7:45 HC; 11 MP & Ser (1st HC)

HAVANA CUBA

HOLY TRINITY CATHEDRAL 13 y 6 Vedado

Rt. Rev. A. H. Blonkingship, bishop; Very Rev.
E. P. Wroth, dean; Ven. R. Gonzales, canon
Sun 8 HC, 9 HC, 10:45; 8; Wed 7 HC; Thurs 9 HC

KEY—Light face type denotes AM, black face PM; add, address; anno, announced; AC, Ante-Communion; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; d. r. e., director of religious education; EP, Evening Prayer; Eu, Eucharist; Ev, Evenson; ex, except; IS, first Sunday; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.